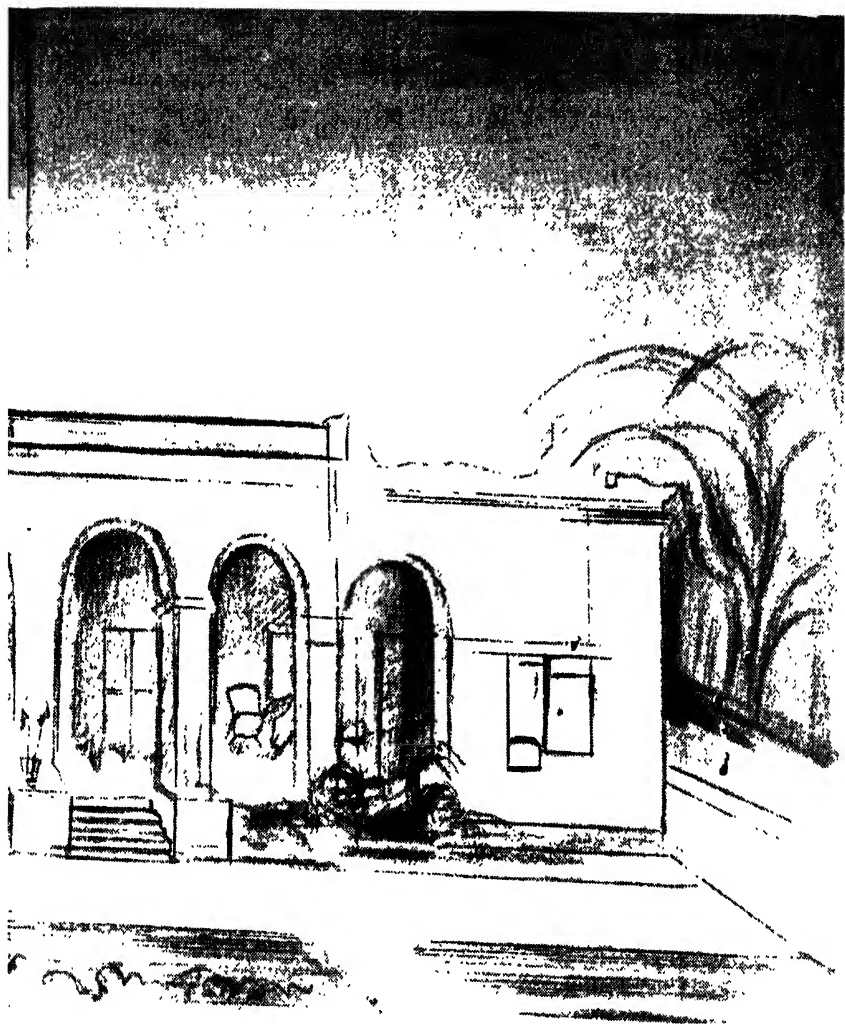


A TWO-WAY STREET





17, Curzon Road, New Delhi. Headquarters of U.S.E.F. in India.



a two-way street



Norman Dawes

A TWO-WAY STREET

Asia Publishing House

BOMBAY • CALCUTTA • NEW DELHI • MADRAS
LONDON • NEW YORK

PRINTED IN INDIA

BY PYARELAL SAH, AT THE TIMES OF INDIA PRESS,
BOMBAY, AND PUBLISHED BY P. S. JAYASINGHE,
ASIA PUBLISHING HOUSE, BOMBAY I.

foreword

MODERN technical advances have brought the peoples of the world into such constant and close physical and mental proximity that many are uneasy, frightened, or even angry. They have been thrown into this close proximity before they have had a chance to know or understand the people whom they must now encounter in a variety of ways unheard of a generation ago. Overcoming this lag in real human communication is obviously a desirable and necessary task for us to undertake if we want our societies to thrive and function harmoniously for the general good. With the power of total destruction now available to man, closing the gap of understanding among the peoples of the world takes on the urgency of a means of survival.

I have long been convinced that one of the most important means we have of bringing about better understanding between people is through programs such as the one Professor Dawes describes in this book. The exchange of students and scholars among countries is not a panacea. It cannot and should not be expected to be a substitute for the daily negotiations between governments which we usually call diplomacy, nor for well-conceived political, economic or military policies and programs. But exchanges can and do advance the knowledge and skills of those who take part in them. They can and do provide comparatively long-term and continuing personal contacts, direct insights into the life and culture of the countries visited, and many deep and enduring friendships.

The program of educational exchange between India and the United States over the past ten years provides an inspiring

example of what can be achieved by careful planning and by patient and imaginative efforts both in carrying through these plans and adapting them to the constantly changing circumstances surrounding the program.

Professor Dawes presents us with at least a partial record of the formal and informal ties established by the more than fourteen hundred citizens of India and America who have taken part in the exchange program.

The performance of these students, teachers and scholars who are the immediate beneficiaries of the scheme determines in large measure the success of this venture. It is heartening to find that the majority of those who have taken part have done well both in their academic pursuits and in their two-way interpreters' role.

But their successes would not be possible without a great deal of hard work and patient planning by many people in our two countries. The willingness of so many distinguished Indians and Americans to serve on the Board of the Foundation in New Delhi reflects the value which increasing numbers of responsible citizens in many countries place on educational exchange programs.

A decade is a very short period of germination for the seeds sown by this small band of exchange participants. Nevertheless some healthy plants are beginning to grow. More students are studying Indian affairs in American universities than ever before. The number of courses in American studies at schools and universities in India is constantly growing. Indian and American exchange scholars are producing an ever increasing number of publications based on direct observation of the cultures about which they write.

In detailing these and other encouraging manifestations of the results of the Indian-American exchange program, Professor Dawes, a participant himself, does not underestimate the difficulties inherent in carrying out an undertaking of such scope and complexity. It is a tribute to all who have taken part in the program or shared in its management that these difficulties have not been considered insurmountable, that so many have been successfully overcome, and that realism and imagination are apparent in efforts to deal with those that remain.

The lesson of this small volume is both simple and urgent. The first decade has established the program on a firm and sound footing. During the second decade we must build as extensively and rapidly as possible on this base. The results of the first decade will, I am sure, provide ample inspiration and challenge to those associated with this program in the years ahead.

J. WILLIAM FULBRIGHT

author's note

THE purposes of this book are to mark the tenth anniversary of the United States Educational Foundation in India, to present a close look at the philosophy and workings of its program, and to awaken increased knowledge and interest in what is taking place between India and the United States under the Fulbright educational exchange.

In the work of preparation I received great assistance from the staff members at the headquarters of the United States Educational Foundation in India located at 17 Curzon Road. Voluminous records were made available to me. They included letters, grantee-reports and questionnaires, official appraisals, minutes of the Foundation Board of Directors and of the administrative organizations in Washington, Foundation program proposals and annual reports, newspaper accounts, books and learned articles published by the grantees, and a mass of Indian and United States government documents. All staff members were extremely courteous in answering my questions, giving solicited advice, and making suggestions as to content and makeup.

To make for easy reading no footnotes have been included as support for quotations. At Foundation headquarters in New Delhi is a manuscript of the book in which footnotes for quoted or cited material are given. The footnoted document may be consulted with the consent of the Director of the Foundation. The quotations in the text from Richard D. Lambert's and Marvin Bressler's *Indian Students on an American Campus* (1956, University of Minnesota) and from John and Ruth Hill Useem's *The Western-Educated Man in India* (1955, Holt, Rinehart, and

Winston, Inc., New York) are included with the permission of the publishers.

The pen and ink sketches at the beginning of the chapters were prepared by Biren De, contemporary Indian artist, Fulbright 1959-60, except for the sketch of the crossed flags which was prepared by Mrs. Donald Boyd. Aurelia Brown, American artist, Fulbright 1959-60, did the charcoal picture of the Foundation building reproduced on the end papers.

Dr. Olive I. Reddick, Director of the United States Educational Foundation in India, checked the manuscript for factual accuracy. She is not, however, responsible for the contents of this book or any of its viewpoints. Dr. John Reid, Cultural Attache of the United States Embassy in India, most kindly read the manuscript and made valuable suggestions for improvement. The responsibility for all statements is mine alone.

To all who have been so helpful, I am deeply grateful.

It is my earnest hope that this book will contribute, even if only in a small way, toward increased understanding and sympathy between India and the United States.

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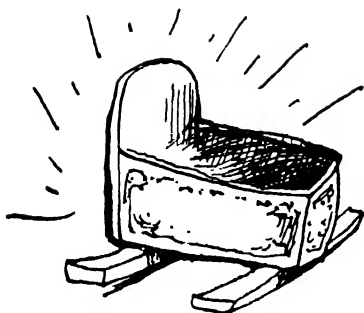
The proposition of getting onto common ground is no longer a matter of philanthropy: it is a matter of survival. . . . The common business of creating a new spirit of tolerance, understanding and cooperation among the peoples of the world is not something we should do merely because it would be a good thing, but because we need it to survive and grow.

CHARLES LYONS, Jr., American Fulbright
Student, 1954

Whatever political winds may blow from time to time, may our faith in the cross-cultural influence of education never get dimmed, and may the kinship of India and America, based on this educative process ever grow and flourish.

SRINIVASA SAMPATHI, Indian Fulbright
Student, 1952

I beginnings



ON February 2, 1950, at a few minutes after three o'clock in the afternoon the Fulbright Program in India was born. Witnessing its birth in the Ministry of External Affairs offices in New Delhi were a handful of officials from the Indian Ministry of Education and the American Embassy as Prime Minister Jawaharlal Nehru and Ambassador Loy W. Henderson affixed their signatures to the agreement between India and the United States.

No fanfare greeted the event. True, news photographers took the usual pictures, movie camera-men made a few feet of film, and due notice appeared in the Press of the capital.

During the decade that followed this almost unnoticed event, over thirteen hundred Indian teachers and scholars were sent to the United States of America and nearly three hundred and fifty Americans journeyed to India to study or teach. The cultural worth of what was going on has been recognized in high place. Just as the Fulbright program was gathering momentum by 1953, the American Ambassador, Mr. George V. Allen, assured its Board of Directors in New Delhi that nothing was closer to his heart and interests than the international Exchange of Persons which the Fulbright Foundation in India was administering. He told the Board that he "would always remain free and anxious to discuss any phase of activity of the exchange program and to give it his most sympathetic consideration, and that no other matter, however pressing, will be allowed to intrude." Seven years later, in 1960, another American Ambassador to India, Mr. Ellsworth Bunker, was equally enthusiastic as he inaugurated an exhibition in New Delhi of the Indian paintings of an American Fulbright artist. The Ambassador told the assembly that in the long run, what has been, and is being, undertaken by the Fulbright participants could prove of greater significance for international peace and well-being than disarmament or the suspension of nuclear testing, important though they were.

On the occasion of the tenth anniversary celebrations Professor Humayun Kabir, Minister for Scientific Research and Cultural Affairs said: "Built with funds donated by the American Government, it is administered by a Board with equal representation of Americans and Indians. It is thus a visible symbol of friendship and cooperation between the United States and India and also a reminder of the characteristic generosity of the American people. . . . The Foundation has thus helped to widen the horizons of teachers and students in India and the States and forged bonds of closer intellectual and cultural cooperation and understanding between our two countries."

Why did both India and America want to undertake this educational exchange? What were the immediate and ultimate purposes? How in general terms did the United States respond

to the educational situation in India? How did the program function while it was in swaddling clothes? In the answers to these questions can be traced the birth and infancy of an adventure toward international understanding.

Light has been thrown on the enactment of the Fulbright legislation of 1946 and its motivation in an article published in 1957 by UNESCO in the *International Social Science Bulletin* by Drs. Donald B. Cook and J. Paul Smith under the title of *The Philosophy of the Fulbright Program*. At the end of the war a relatively new situation in what might be called the intellectual climate of the world emerged. A pent-up demand for the renewal and increase of international exchange of personnel for cultural purposes, a process which had been growing in the 1920's and 1930's, but which had been interrupted by the war, was now released. Now as never before, the connection between intellectual and political developments was sensed. One of the major consequences of the war in America had been the abandonment of isolationist sentiments, the recognition of international responsibilities, and the acceptance of the challenges which world leadership posed. The American Government and the American people came to the realization that it was imperative that other countries know more about the United States and that the United States know more about the other countries of the world. It was Senator J. William Fulbright and his Congressional associates who conceived that cross-cultural education through the international exchange of students, researchers and professors was one unfailing way of coping with the unprecedented situation which had arisen.

The war had left many millions of dollars worth of American surplus property lying idle in warehouses all over the world. These goods included not only weapons, but also food, clothing, machinery and other products sorely needed for the rebuilding of the war-devastated countries in which they were stored. A second circumstance of equal importance was the global shortage of dollars, a shortage which meant the inability of countries to convert their own currencies into dollars for the purchase of much needed materials. By an act of the United States Congress, foreign governments were permitted to purchase surplus American war materials with their own

currencies rather than being required to pay for these materials from their small supply of dollars. As signed into law on August 1, 1946, the Fulbright Act (Public Law 584) provided that some of the foreign currencies owing to the United States as a result of war surplus property sales to certain foreign governments could be used to finance educational exchanges between the United States and such countries for the purposes of study, teaching, lecturing, or advanced research. Up to one million dollars per year of currencies accruing to the credit of the United States but not over a total of twenty million dollars through the years for any one country could be set aside by mutual agreement for financing educational exchange between the United States and the debtor country. The approach to and the administration of the project, it was clearly stated, was to be bi-national. Although legal authorization came from action by the Congress of the United States, the participation of the other country was to be of equal importance in initiating the program. Once a nation made an agreement for the purchase of American surplus war commodities, it could enter into a separate joint executive agreement with the United States for the utilization of a specified amount for educational exchange. The funds thus made available in various countries were to be administered by bi-national educational foundations or commissions, whose membership was to be drawn equally from the two participating countries. These members were to be distinguished persons, and their duty was to administer the spirit and the letter of the Fulbright legislation. About forty countries in all parts of the world have entered into these arrangements with the United States.

The resultant program is "... not a propaganda program. It is not a technical assistance program. It is a true program of cultural exchange." Thus a way was found to convert general educational needs into definite public policy.

Under the Fulbright Act of 1946 the Executive Agreement of February 2, 1950, establishing the United States Educational Foundation in India, stated the over-all objectives of the program to "promote further mutual understanding ...

by a wider exchange of knowledge and professional talents through educational contacts " and to make possible " studies, research, instruction and other educational activities between the nationals of India and America." The rest of the agreement is concerned with means, not ends. This was fortunate. Had the objectives been spelled out in detail, those called upon to implement the agreement might have been put into a straight jacket. The choice of alternative lines of action might have been restricted. An experimental approach to the implementation of the purposes of Indo-American educational exchange was invoked. Out of experience came a crystallization of objectives which were adopted by the Board of Directors on November 28, 1958 as follows:

The United States Educational Foundation in India seeks to contribute to better understanding and closer relations between India and the United States, specifically by increasing the number of Indians and of Americans who have direct knowledge of both countries, and by providing indirect knowledge to larger numbers through students and professors in the universities of both. To this end, the Foundation proposes to exchange the best representatives, qualified to present the cultural and social values of each country.

The Foundation proposes, further, to increase the knowledge available by providing additional opportunities in Indian studies to American students, and in American studies to Indian students. Universities in both countries will be encouraged to offer new courses in these areas.

A further objective of the Foundation is to aid Indian education: first, to strengthen the universities by assisting them in specific subjects which are new or weak, and in which American education has notable development; and secondly, to cooperate in the reorientation and reconstruction of secondary education.

On the other hand, the Foundation seeks to provide opportunities to American scholars to make first-hand studies in India of their various subjects, and also to enjoy the experience of teaching in Indian universities.

The educational exchange program gives a needed opportunity for personal contact among students and scholars, *which is of great value to professional advancement.*

The sharing of knowledge and experience taking place in all of these objectives provides a sound basis for long-run mutual understanding so desirable in the present political context.

Thus the purpose of the Foundation and all its associated groups and its total personnel is to expand Indo-American relations by promoting a mutual educational program, to enlarge cross-cultural knowledge, to assist university and secondary education, to further first-hand studies by Americans of Indian culture, and by Indians of American culture, and to establish personal association among students and scholars of the two countries. A banner was raised for—and the phrases bear repetition—the “sharing of knowledge and experience” as “a sound basis for long-run mutual understanding, so desirable in the present political context.”

This statement of the objectives was made after eight years of pioneer experience, of trial and error, of hard thinking, of patient facing of difficulties. For the participants it is there for all to read. The better they read the statement as a goal, the better they will move toward it.

In the beginning days of the Foundation's work, there was no such clarity of purpose as is inherent in the 1958 statement of aims. Of necessity, the chief effort was devoted to “getting the show on the road.” It was not easy.

At the very outset, the authorities were troubled by the lack of office space. Six weeks after the signing of the executive agreement, Ambassador Loy Henderson wrote an urgent letter to the Indian Ministry of External Affairs! “A large deterring factor,” the Ambassador wrote “in putting the Fulbright office into operation is lack of space in which they may work. Would it be possible [for the Government of India] to provide temporary quarters. . . .”

Before any action was taken on this request the Foundation simply had to establish headquarters. In July, the staff and

its office equipment were set up in the United States Information Service premises in New Delhi at 54 Queensway, now Janpath. Mr. Guilford Remington, acting Executive Secretary for the Foundation, had wanted three rooms since it was essential for him "to have a separate room because of the number of visitors he had to interview daily." The best the authorities of the host U.S.I.S. could do for the hard-pressed Fulbright workers was to squeeze out some space in their Film Section, and even at that, the newcomers had to be accommodated on a closed-in balcony, an arrangement which caused "the Film Section and the staff of the Foundation much inconvenience." There, perched as it were on the side of a building and equipped with but two typewriters and but a most general directive as to what to do, the Foundation embarked upon its educational program.

How great was the task which confronted the Foundation is testified to by the requests that came to it in 1951 alone. In that year eleven Indian universities requested the services of American university lecturers in clinical work for school children, economics, geophysics, American history, home science, geography, soil chemistry, constitutional law, psychology, vocational guidance, geology and physical education. To meet these requests a scant six American lecturers were available. There was such a demand for American professors and secondary school teachers that the Foundation reported to Washington in May, 1952, that any competent American educator could be placed whether he were among the specific program requests or not. Simultaneously the bi-national and reciprocal nature of the Fulbright program became evident. Asian studies were fast developing on American campuses and in 1951 five universities in the United States made it known that they were prepared to invite visiting Indian professors if made available through the Foundation to enrich their South Asian courses. These needs and hopes in India and America could not be met by a horse-and-buggy kind of organization.

For about nine months, the administrative staff of the Foundation worked under exceptionally difficult circumstances. Through "the heat of summer, the drenching monsoons and the cold of winter the staff labored on the balcony with

the tremendous work-load of the hectic first year." The magnitude of the difficulties is illustrated by an episode which took place in June, 1950. The Foundation was informed that the State Department was making available dollar funds for the maintenance in the United States of forty-five Indian students in the fields of social science and history to supplement the Fulbright travel grants. Applicants were interviewed by Foundation selection officials on a certain day at the U.S.I.S. offices in Delhi, Calcutta, Madras and Bombay. An announcement was placed in leading newspapers. On the appointed day long lines of students appeared in each of the cities, so long that only a few minutes for an interview could be granted to each student by the hastily assembled selection committees who worked all day long with the young Indians eager to study in the United States. It was an administrative miracle that an excellent group of students was chosen from the hundreds that applied. It was too much to hope, however, that such a system could be relied upon to produce inevitably good results in the future.

The success of the Foundation in its early days, before a full-fledged administrative system was built up, was traceable largely to a devoted and talented personnel. The kingpin of that personnel at the outset was Dr. Horace I. Poleman. He had been chief of the South Asia section of the Orientalia Division of the Library of Congress. In May, 1949, in anticipation of the launching of a Fulbright program in India, the Department of State suggested to Dr. Poleman that he apply for the position of Cultural Attaché at the Embassy in New Delhi primarily to guide the establishment and programming of the Foundation in India. Fortunately he accepted. After three months of briefing and study in Washington, D.C., Dr. Poleman came to India in early April, 1950.

Swiftly but effectively he fashioned a Foundation framework. Even before he had left Washington he had secured the approval of the International Educational Exchange Service of the Department of State for setting up regional selection committees in Bombay, Calcutta, Delhi and Madras, as aids to the National Selection Committee which makes the choice

of Indian Fulbright candidates. He selected a small staff for the Foundation. As Treasurer of the Board of Directors, Dr. Poleman laid down guide-lines of Foundation policy for present and future action. In Calcutta and thereafter in Madras he briefed the staff of the regional offices of the United States Information Service regarding the workings of the Fulbright program, and organized the previously mentioned selection committees.

In December one major problem was solved. By chance Dr. Poleman heard of the possible availability of a residence at 17 Curzon Road, New Delhi, which could serve as Fulbright headquarters. Located not far from the famed Connaught Circus, with spacious grounds and well-kept gardens, and large enough at that time to accommodate the growing staff, the building seemed admirably suitable. Permissions were forthcoming from American and Indian official sources. Lease papers for a four year duration were signed. Appropriate renovations were made, and the new quarters were occupied in February, 1951. 17 Curzon Road was an address destined to become notable in many educational circles in India and in the United States.

Throughout these initial steps Dr. Poleman received expert assistance from four persons. One was Miss Joy Christian (now Mrs. Hubert Michael) just out of college with an M.A. and originally an employee of the U.S.I.S., who became an assistant to the Executive Secretary of the Foundation. She has remained with the Foundation throughout the first decade and has given invaluable service. She administers the program as related to Indian Fulbright grantees under the study and teacher categories, processes their selections and assists in their orientation prior to their departure for the United States. Another "pioneer worthy" was Mr. C. S. Ramakrishnan who came to the Foundation from the University of Delhi where he had been administrative officer and secretary to the Vice-Chancellor. He was general assistant in program planning and later assumed increasing responsibility for the finances of the Foundation with some work in general areas of administration. Two more persons were early on the staff who have since continued to serve the Foundation. One was Mr. Shiam Lal Tyagi, B.A., L.L.B., who is at present administrative

officer of the Foundation. The other was Mr. Mukandi Ram who through the years has been the Foundation's driver.

Valuable too were the contributions of Mr. Guilford Remington, officer in charge of the Film Section of the U.S.I.S. office in New Delhi who was appointed as the Foundation's acting Executive Secretary. But the double load which Mr. Remington carried was too heavy. He felt that he could not do justice to his U.S.I.S. and his U.S.E.F.I. responsibilities, and hence urged that the Foundation seek out and appoint a full time Executive Secretary. In the meantime Mrs. Evelyn Milks, wife of the Associated Press Correspondent in India filled the post. An Executive Secretary was appointed by the Board on September 22, 1950.

The choice fell on Dr. Olive I. Reddick, a name which has since become as closely identified with the Fulbright Program as has the address at 17 Curzon Road. She was an economist with a B.A. in Economics from Ohio Wesleyan University (1919), an M.A. in Education from Columbia University (1921), and a Ph.D. in Economics from Radcliffe College (1932). She was no stranger to India or to Indian educational institutions. She had taught economics at Isabella Thoburn College at Lucknow from 1921 through 1926, and again in the academic year 1938-39. For four years starting in 1942, she was attached to the office of Strategic Services of the American Department of State. Part of the time she was stationed in New Delhi in the Research and Analysis Branch where her responsibilities included Burma and India, about whose economy she was regarded as an expert. After the war, she was transferred to the American Embassy in New Delhi and later worked in the Department of State in Washington, D.C. At the time of her appointment as Executive Secretary of the Foundation, she was Head of the Department of Economics and Sociology at Hood College, Frederick, Maryland. Thus, she had a first-hand knowledge of India's background, direct association with college classrooms, and extensive administrative experience.

She is a forceful person. Everyone with whom she has had to deal, knows exactly where she stands on important points and issues. To an unusual extent, she keeps professional and personal feelings separate one from the other. Honest to the

core of her being in principle and conduct, she respects honesty in others even when she does not agree with them. Sometimes she reproaches herself for impatience, but those who know her well, understand this quality as an expression of concern. Many have a deep and lasting affection for her and many others admire her greatly. No wonder Dr. Poleman felt that she was ideally suited. When he returned to the Library of Congress in 1952, he was rightly confident that Foundation leadership was in competent hands.

Dr. Bina Roy, Ed.D., joined the staff in 1953 and has been in charge of the follow-up program, the secondary education project during its several years of existence, and of the senior Indian Fulbright professors. Mrs. Irene Bose became a Foundation official in 1957 and has been in charge of the American grantees of all categories. She has also been editor of the *Fulbright Newsletter* for alumni. Beginning in 1959, three regional officers were appointed, Mrs. Nuvart Parseghian Mehta, Dr. Parimal Das, and Mrs. Mona Hensman. In the Bombay, Calcutta and Madras areas they serve in varied capacities to further the program administration.

With the shaping of policy and the setting up of administrative machinery under Dr. Poleman, the removal of the Foundation to 17 Curzon Road, the appointment of staff, and the arrival of Dr. Reddick in June, 1951, as a knowledgeable and experienced executive for the administration of the Fulbright Indo-American educational program, the Fulbright beginnings in India were completed. Birth had been accomplished, infancy lived through. The swaddling clothes could now be set aside.

administration wheels and how they turn



As an American Fulbright Visiting Lecturer one summer's day left the Foundation office and walked down Curzon Road, a tonga driver drew up abruptly at the urgent request of his passenger. Out jumped a young Indian to greet warmly the American professor. The young man had been in attendance at the Seminar of American Studies in May, 1960 at Bangalore where he had been noticed by staff members for his intelligent attention, his searching questions, and his fair-mindedness in discussion. The American not only noticed the spotless white

bush shirt, duck trousers, and carefully polished shoes, but also the expression of sheer, unalloyed joy. The Indian could scarcely contain himself for happiness. In his hand he held an envelop containing passport, visas, health certificate, tickets, and appointment papers. He was going to America. His Fulbright Smith-Mundt assignment to study South East Asian affairs at Cornell University was his open sesame. He said that before he left India, he simply had to express his thanks for the wonderful opportunity that was at hand. So, on the very day before his plane was to take off for America from Palam Airport in New Delhi, he was on his way to thank Dr. Reddick as head of the Foundation for the educational chance that was his to grasp.

In Detroit, Michigan, an American history professor wondered how he would ever complete necessary arrangements for his departure to India, to teach for the next nine months at the University of Madras as a visiting Fulbright Lecturer. It was a formidable situation which confronted him and his wife. The notification of his appointment had come from Washington only in June. There were seven children in the family ranging from a toddler to a seventeen-year-old young lady. There were immunizations to be taken, passports and visas to procure, clothing and general equipment to be packed, school arrangements to be made, and financial plans to be drawn up for the exchequer needed a lot of extra buttressing to carry out the impending operation. Yet there was no dread in that family as preparations were feverishly made, only an electric excitement. This was doubtless especially so among the three eldest daughters already dreaming, no doubt, of how glamorous they would look in Indian *sarees*. The parents arranged for the children to be looked after for a few days and like a couple of happy youngsters themselves drove their rickety Ford station wagon off to Washington to experience a briefing for their great adventure prior to the final leave taking from Detroit. Those of the family who were old enough to understand what was taking place and what adventures and opportunities were at hand could scarcely contain themselves for feelings of excitement.

In these two situations, the administrative wheels of the Fulbright program had turned to start a process, multiplied

many times over from 1950 to 1960, of educational exchange between India and America. The way in which those wheels turned not only explains the mechanics of the program, but is in fact a part of the program itself.

The United States Educational Foundation in India* owes its conception, birth, and continuing life to three basic laws enacted by the Congress and signed by the President of the United States. Singly and together, these laws combine the practical with the idealistic, the pragmatic with the inspired. They provide the funds. American legislators and administrators and their cooperating Indian counterparts, without whom educational exchange between the two countries could not have come into effect, did well. Without what they did, over thirteen hundred nationals in total would not have participated in Indo-American educational exchange in the first decade.

The Fulbright Act itself (P.L. 584) of 1946 and the Executive Agreement between India and the United States of 1950 fathered the Foundation. Like its institutional "brothers", some known as Foundations some as Commissions in about forty other countries, the Foundation in India paid its bills in local currency. This fiscal "wherewithal" came from the Government of India in payment to the American Government for its purchase of surplus war commodities such as jeeps, tractors, clothing and food, so greatly needed by India for the upbuilding of the country in the post-war period and in the times of the newly-won political independence. Under a friendly agreement with the Government of India, the American Treasury found it possible to give the Foundation motor power for its administrative wheels in India.

Something more than rupees, however, was necessary to make the exchange system work and its objectives come to fruition. By agreement Fulbright rupees could not be exchanged for dollars and therefore were not available to meet payments in the United States. The American Fulbright teachers and lecturers were in need of dollar support in America during

* Hereafter referred to as "Foundation" or as "U.S.E.F.I."

their absence. Fortunately Congress acted to avoid an odd situation in which American senior grantees in India, might have been "rupee happy" and, at the same time, "dollar starved" with respect to their obligations in the United States. However much the prospect of studying and working in India's educational system and of savoring its rich and exotic culture would appeal to countless Americans in research and lecturing, few of them would be able to become Fulbrighters to India, or to any other country, unless dollars were made available to enable them during their absence to meet obligations on mortgages, insurance policies, retirement funds, and accrued indebtedness.

Even more the Indian Fulbrighters stood in need of dollar support. Again, with only rupees available, only their travel costs could be defrayed to and from the United States. The much larger payments for tuition and maintenance at American universities could be paid only in dollars. Even if the Reserve Bank of India permitted foreign exchange for the purpose, few Indians would have sufficient private means to meet these costs. Furthermore not all those who received Fulbright travel grants were recipients of leave pay in India, and even if they were, few if any Indian students, researchers, and lecturers earned sufficient income in their own country to save enough to support themselves in America. Dollars in America for highly qualified Indians were a necessity.

Partly out of the needs of both American and Indian would-be participants in educational exchange came the Smith-Mundt Act (P.L. 402), enacted into law in 1948. Within its provisions lay the financial solution to some of the problems of Fulbright participants. Thanks to its wisely-conceived and carefully-thought out fiscal provisions, dollar funds were made available for certain types of Fulbright grantees. Under the Smith-Mundt Act Indian study grantees received awards of between \$150.00 and \$220.00 per month for study in America. Senior grantees received from \$10 to \$12 per day. American teachers and lecturers with dependents in India from 1950 to 1956 received a supplementary award of \$500.00, from 1956 to 1958 of \$1,000.00 and from 1958 to 1960 of \$1,500.00 during their nine months' tenure. In the final analysis, it was from the American tax-payers that these funds were obtained.

If the Fulbright exchange program had to rely only on income of foreign currencies from surplus war commodities, as originally planned, it would not have lasted long. By 1955 these commodities were just about paid for in some countries and indeed, in a few, the Foundations closed down. As the transfer of credits in local currencies to the United States neared an end, financial support for Fulbright exchange was imperilled. In India, however, it was saved — and the programs in some other countries were saved — by the passage of the Agricultural Trade Development and Assistance Act of 1954 (P.L. 480). Funds in local currencies of those countries which bought surplus American agricultural products could be made available to their Fulbright Foundations and Commissions. India was a large buyer of these foods and therefore with the passage of this measure by Congress and with its signing by the President of the United States, the U.S.E.F.I. officials drew a long breath of relief, and worked in confidence.

The Fulbright Act, (P.L. 584) and the Executive Agreement of 1950, which were like green lights for two-way educational and cross-cultural exchange between India and the United States, set up two major interrelated administrative units. The one in America was the Board of Foreign Scholarships. The one in India was the United States Educational Foundation. As big administrative wheels, each had enmeshing lesser wheels, which had definite functions to perform. In the inter-relating of the several parts and in the balance kept between U.S.E.F.I. and the Board of Foreign Scholarships lie the administrative workings of the Fulbright educational exchange.

The ten-member Board of Foreign Scholarships is appointed by the President of the United States and composed of distinguished leaders from the field of education. The Board exercises general supervision over all Fulbright Commissions and Foundations. Primarily, it makes policy; it approves every selection for a Fulbright grant; it furnishes information and guidance to the country organizations, acts as a clearing house for the entire program, is basically responsible for public

relations for the system at large, and advises members of Congress and of the Executive branch of the American government. It is a voluntary organization; its members serve without pay and have no legal or political power. Probably not one man in a hundred on the streets of America could name any member of the Board of Foreign Scholarships. Yet in the long run the average man of both America and India is deeply influenced by what that Board does. Its management of educational exchanges directly and indirectly influences the study of humanities and the social and the natural sciences, of both India and the United States.

Naturally, the management of so great and intricate an international undertaking involves a vast amount of staff work which could not be done by a voluntary Board. Such work-a-day, but all-important, administration is the responsibility of the Office of Educational Exchange of the Department of State. In its administrative role, it serves as a secretariat for the Board. It implements the Board policies, carries on the continuing Board duties, and acts as liaison between the Board of Foreign Scholarships and the Foundations. It has contracted with three agencies to perform the services of preliminary selection of American grantees and placement of foreign grantees in the universities of the United States. These contract agencies are the Conference Board of Associated Research Councils for senior professors, the Institute of International Education for study grants, and the Office of Education for school teachers. The office of Educational Exchange can, therefore, be thought of as a tactical unit which puts into force the major strategical decisions of the Board. Complementing each other, the two administrative wheels, one essentially private in character and the other essentially public, have enmeshed with good effect since the inception of the Fulbright program. It is the State Department, of which O.E.E. is a part, which secures the annual appropriation from Congress for educational exchange, negotiates (through the Embassies) the executive agreements which establish the Foundations, and controls their expenditure. Thus, the administration of the program by O.E.E. is only a part of the large role played by the State Department.

The Conference Board of Associated Research Councils is a non-government organization made up of the major learned organizations of the United States. Its Committee on International Exchange of Persons "publicizes awards available for university lecturing and advanced research; recommends American candidates for such awards to the Board of Foreign Scholarships; reviews the applications of foreign professors recommended by commissions or foundations abroad for travel awards, and assists in the arrangement of their professional programs in the United States." Its expenses are defrayed from United States Government funds.

The second contract agency is the Institute of International Education. It facilitates the immense task of screening American student applicants for appointments abroad and of placing foreign students in American universities on behalf of the O.E.E. and the Board of Foreign Scholarships. Established shortly after the first World War as a private organization, the I.I.E. has had a long and highly successful career in international educational exchange. Its contribution to the Fulbright program is in the preliminary screening of American applicants for Fulbright grants for study abroad and in academic placement of Fulbright students coming to America from foreign lands. The I.I.E. works through its national screening committees of scholars and specialists. For assignment of students from other countries to America, it functions through a group of experts in the several study areas. The costs of these processes are met by government funds with the amounts agreed upon by contract with the Department of State.

The United States Office of Education, a branch of the Department of Health, Education, and Welfare, is the key organization in school-teacher exchange with other countries. In addition to its programming of educational activities for foreign Fulbright teachers during their American visits, the Office of Education screens American teacher applicants for Fulbright posts abroad. It also uses committees of experts in the several professions for assistance in the fulfillment of its tasks.

In India, the key administrative organ for the Fulbright setup is the United States Educational Foundation in India.

It is the child of the Executive Agreement between India and the United States, dated February 2, 1950. As established by the Agreement, the Foundation is empowered to receive funds; open and operate bank accounts; disburse funds and make grants and advances of funds; acquire, hold, and dispose of property subject to the approval of the Secretary of State of the United States; plan, adopt, and carry out programs in accordance with the Surplus Property Act of 1944 as amended; recommend to the Board of Foreign Scholarships students, teachers, professors, and research scholars, resident in India, and also institutions of India for participation in the Fulbright program; adopt such qualifications for the selection of participants in the program as it may deem necessary; provide for periodic audits of its accounts by auditors selected by the Board of Directors and engage an Executive Officer, administrative and clerical staff, and fix and pay the salaries and wages thereof out of the funds made available.

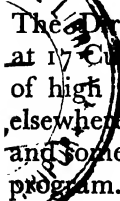
The policy of the Foundation and the management of its affairs are in the hands of a Board of Directors, ten in number, five Indians and five Americans. The former are appointed by the Government of India, the latter by the American Ambassador in India. He is himself the Honorary Chairman of the Board. Two of the American members have to be officers of the United States Foreign Service. The Ambassador also appoints the Chairman of the Board, which post from 1950 to 1960 has been held by two Chief Public Affairs Officers, and three Cultural Attaches of the United States Embassy. The non-official Americans who have sat on the Board through the decade have been variously representatives from the Ford Foundation, from the American press, and from American industrial organizations in India.

Directly sharing with the Americans' common concern for the Fulbright program in India are the five Indian members of the Board. They are persons of wide experience and distinguished accomplishment. From the Indian Ministry of Education, from the former Ministry of Natural Resources and Scientific Research, from Parliament, and especially from universities have come India's leaders to work side by side with American associates, all without compensation, to fulfill the Fulbright purposes.

The staff of the Foundation is under the direction of the Executive Secretary appointed by the Board, designated as Director as from July, 1960. The duties of the staff, with the initiative and decisive influence resting with the Director, are central to Foundation activities. Annual program proposals are drawn up and forwarded to the Board of Foreign Scholarships by the Board of Directors including suggestions as to specific projects, fields of activity, numbers of grants which should be given in each educational category, general fields of educational endeavour, and the type and amount of research to be undertaken.

It is also the responsibility of the staff to assist the Director in preparing and submitting to the Board of Directors for transmission to the appropriate authorities in Washington an annual report presenting the Foundation's accomplishments in fulfillment of its responsibilities during the past year. From time to time *ad hoc* reports on present or former Fulbrighters in India from America or in America from India are prepared for the Department of State and the Board of Foreign Scholarships. To keep the public informed as to the program, available grants, activities of grantees, and returned grantees, and as to important developments such as the Seminars of American studies, is also within the area of the Foundation's responsibility.

The maintenance of contacts with former program participants for the purpose of encouraging their continued activity as related to the broad Fulbright objectives is still another "must" and the staff publishes a quarterly newsletter to be sent to all former participants in the program in their respective countries. Above all, it is the far-reaching function of the staff, from the Director on through each of the office force, to work on the selection and placement of the students, teachers, researchers, and lecturers in the program at large.



The Directorship did not turn out to be a mere desk job at 17 Curzon Road, New Delhi. Many a meeting in the offices of high officials took place in New Delhi, Washington and elsewhere with the Director discussing, proposing, listening, and sometimes protesting as to policies involving the Fulbright program. From time to time beyond Delhi, throughout all

India, the Director traveled to visit the universities wherever American Fulbrighters were affiliated or wherever there was a possibility of advancing the Fulbright educational program. This alone was a major undertaking; the universities visited in one single year numbered fifteen. The outermost points of the area covered were as far north as the University of Jammu and Kashmir within sight of the Himalayan mountains, deep into the south to the University of Kerala at Trivandrum less than one hundred miles from Cape Comorin at the very southernmost reach of the continent, southeast and northeast respectively to the Universities of Madras and Gauhati north of the Bay of Bengal, and west to the Universities of Bombay and Sardar Vallabhbhai Vidyapeeth close by the Arabian Sea. On the campus of each in her visit, the Director would call on the Vice-Chancellor, have a conference with the heads of departments, consult with American members of the Fulbright family present, seek and confer with likely candidates, and talk with Indians who had returned from the United States under the exchange program.

Sometimes while on the University circuit and at other times on special mission, the Director takes a hand in Fulbright work in process. She visits selection committees, or the educational workshops. She takes charge of the Seminars in American History and Culture, the orientation sessions for Fulbright assignees newly arrived in India or about to depart for the United States, the Terminal Conference for American grantees at the end of their tenure, and the reunion meetings of Fulbright Indians once back from their educational mission in the United States.

Occasionally, the Director goes to Washington for Fulbright purposes. There she sees many officials and attends numerous meetings; there is no important member of the Office of Educational Exchange and the contract agencies whose advice or counsel she does not seek. Sometimes full meetings of the several groups are attended. It has so happened on occasion that some American Fulbright assignees to India have been in Washington just when the Director has been present. Then the neophytes have their first real association with the person who is to guide, counsel and admonish, if necessary, once they have arrived in distant India.

All who experience them are delighted by the reunion parties in Washington, New York or elsewhere that the Director attends. The American Fulbright ladies sometimes wear with pleasure the *sarees* they have purchased in India. A few of the men wear the *achkan*, a coat to the knees, with a flowing effect at the hips, a row of buttons to the neck, and a low, upright, firm collar. Best of all, is the common bond of rich Fulbright experience that knits the group. The dominant mood is one of nostalgia in recalling what to virtually every one present was a rich experience.

Twice the Director has attended international Fulbright conferences. The first was in 1957 at Bangkok, capital of Thailand, the second in 1959 at Taipei, capital of Taiwan. From Washington came officials of the Department of State. From the Commissions or Foundations of Japan, Philippines, New Zealand, Australia, Burma (only 1957), Pakistan, Thailand, and Ceylon, came the Executive Secretaries. The speeches and discussions ranged over a wide variety of topics, especially relations with the Department of State, with the governments of the participating countries, and with the Board of Foreign Scholarships. Notes were compared as to experiences with "follow-up" programs, special projects, and general workings of the system.

To do all that was necessary and to do the additional more that would result in effective leadership, the Director had to be a strong person in body, mind, and spirit. Fortunately the Board of Directors in their choices of the two leaders of the decade discovered and appointed such persons. Dr. Olive I. Reddick's qualities, already commented upon, stood the Foundation in excellent stead both in her first term of office from 1951 to 1954 and from 1957 to the present.* At the end of a three-year leave of absence, she returned in 1954 to the United States to resume her post as Professor of Economics of Hood College. She was called back to the Foundation in 1957.

To succeed Dr. Reddick in 1954 the Board appointed Dr. Isabella Thoburn as head of the Foundation. Like Dr.

* In the summer of 1960 Dr. Reddick's appointment was renewed by the Foundation's Board of Directors for a three-year period.

Reddick, she held the advanced degree of Ph.D. Her field was education in which she earned her doctorate in 1942 at Western Reserve University. She too had had a rich educational experience in India. As the grandniece of the founder of Isabella Thoburn College at Lucknow in Uttar Pradesh, she came of a family with a tradition of interest in and service to the cause of education. Professor of education and teacher training for a decade at Isabella Thoburn College, Dr. Thoburn knew of India's educational situation in the classroom, at the council table, and among the students. At the time of her appointment to succeed Dr. Reddick she was professor of education at Wesleyan College at Macon, Georgia.

Although the writer was not privileged to know Dr. Thoburn, he has been told by some of her friends of long-standing that she was charming in her manner and that she was appreciative of those who worked hard and up to the level of their capacity. She was firm in her convictions once they were fashioned after thought and experience, but in manner she was gentle, refined, and friendly in dealing with Fulbright family members. But she believed in and insisted upon the highest standards of conduct. Both Executive Secretaries imparted strength to the program by their individual attributes. •

Dr. Thoburn submitted her resignation to the Board of Directors on March 5, 1957. She most appropriately described her tenure as three good years, although she characteristically attributed the success of those years to the cooperation she received from all hands. Her simple resignation statement was "It now seems best for personal reasons for me to resign." She felt that since Dr. Reddick was willing to return to her former Foundation post with her rich experience of leadership, there would be no break in continuity. The Board of Directors, with clear and evident sincerity, recorded its appreciation of Dr. Thoburn's "devotion to the interests of the program and the sincere and effective way in which she has administered it. . . ." With considerable reluctance the Board accepted her resignation. On her return to the United States she joined the staff of Columbia College in South Carolina where as of 1960 she was teaching and counselling in her special field.

With the growth of the program, throughout the decade, it became increasingly imperative that staff responsibilities should be more exactly distributed. The on-going, every day tasks of the Foundation are administered under the Director's supervision by five chief staff members.

One performs the tasks in connection with Indians who apply for scholarships and travel grants to enable them to attend institutions of higher learning in the United States for post-graduate study. It is not as simple as it sounds. Regional officers, regional selection committees and national selection committees have to be alerted and briefed for meetings for the selection of Indian candidates. All those, therefore, who propose to do educational work or advanced study in the United States come under the administrative purview of this staff member. Literally thousands of inquiries come in to the office yearly inquiring what chances there are for educational experience in the United States. Each Indian that is finally recommended and approved by the various committees in India comes to this staff member for information and advice. The orientation sessions that take place in Bombay just before the departure for America are planned and administered in important part by this same person. She is responsible in the same way for screening, selection and orientation in the secondary education program.

Finance, general oversight of budgetary planning and preparation of annual program proposals, drafting of annual Reports, fulfillment of duties as secretary of the Board of Directors, and the large task of travel arrangements for every American and Indian grantee and every seminar and reunion attendant, are the areas of responsibility for a second staff member.

A third assignment of responsibility in the office administration includes planning for and putting into effect the entire "follow-up" program for returned Fulbrighters as well as arranging for the selection of senior Indian grantees for lecturing and advanced research in the United States. During the period of the highly successful workshops in secondary education, this same officer was in general charge. A large and important part of her "follow-up" work has been to make detailed arrangements for the Fulbright Reunion in New

Delhi, November 16-19, 1960, in celebration of the tenth anniversary of the Foundation.

Another officer of the Foundation is in charge of the American students, teachers and professors in the Fulbright program. In addition she edits the *Fulbright Newsletter*. This, like the work of her associates, is no easy set of duties. To arrange for housing for prospective grantees is a difficult task. To greet the newly-arrived from America often involves trips to the Delhi airport at unconscionable hours and planes are frequently late. Customs are necessarily slow. The neophytes are almost always fatigued and bewildered in the new land. To work on the Fall Orientation sessions as held annually in New Delhi, on the Seminars of American studies, and on final Terminal Conferences in the spring, all involving American Fulbright personnel in India, are also among this officer's assigned responsibilities.

The fifth officer on the staff is in charge of office management. Within the scope of that assignment comes responsibility for buildings, equipment, records, filing, work arrangements, repairs, office transportation, and custodial service.

By 1958, the program had so expanded that the Board of Directors ruled that the Director should locate a properly qualified person to serve as Deputy Director. The search went on for almost a year. At last Dr. Reddick in the spring of 1959 reported to the Board that her search for a suitable person had been successful. Accordingly, in June 1960, Dr. I. D. Caleb joined the staff as Deputy Director. In professional stature and in personality, Dr. Caleb was well suited to the post. He held a D.Phil. from the University of Allahabad, had been Head of the Department of Biology and Professor of Zoology at Ewing Christian College in Allahabad, and for thirteen years prior to joining the Foundation's staff had been Assistant Registrar at the University of Allahabad. He did not come to the organization in New Delhi as a stranger to the Fulbright program. For a long time his home in Allahabad had been a place of gracious hospitality for Americans assigned to the University.

While the Director was in close association with the Foundation's Board of Directors as to policy concerns, it was often

difficult to reach an urgent decision since Board meetings took place only four times a year. To make possible swift despatch of business between its meetings, the Board in 1952 set up an Executive Committee of three, all residents of Delhi. This Executive Committee took what it deemed to be suitable action as needed between Board meetings, but did not make any major decisions involving policy. At the regular Board meetings, the Executive Committee reports its actions for approval.

Another effect of the expansion of the Foundation's work has been the setting up of regional offices. In Calcutta, Madras, and Bombay regional officers have been appointed as full-time workers and provided with office headquarters. Their functions are to help the central office at New Delhi in the implementation of the total program in their areas, to advise and assist American Fulbright persons assigned in their region, to work with regional selection committees, and with Fulbright alumni.

As a two-way educational exchange between India and the United States, the Fulbright program depends importantly upon the successful working of selection machinery. The choice of who walks along Fulbright Street is determined by committees and boards of both countries sharing common responsibility and making effective choices.

In tapping American personnel for manning its educational work in India, the Board of Directors in the annual program proposal to the Board of Foreign Scholarships requests that a given number of American students, teachers, researchers, and lecturers be chosen for India in the coming year. What the numbers and categories are depends upon past experience, the nature of requests from Indian universities and other institutions of higher learning, and upon what the Director and the Foundation fondly hope is inspired guess-work. Once the officials of the Board and of the Office of Educational Exchange have studied the requests, they hand them on to the appropriate contract agency in the United States.

To the Institute of International Education and its various screening committees is delegated the responsibility for filling

the student quota. The I.I.E. authorities receive applications from American students some of whom have received advice from one of the Fulbright advisers within the American universities and colleges, others of whom have acted on their own initiative. Campus Fulbright advisers have performed yeoman service in explanatory work, in sometimes seeking out highly desirable candidates, in giving assistance to candidates in putting their best foot forward, and in forestalling the efforts of the unqualified. To qualify, student candidates must have high academic records; they must also be in good health, propose a worthwhile and feasible academic project and possess personal qualities necessary for adjustment to the particular living conditions of India. These qualifications are not easy to meet. A further difficulty rests in the fact that the first choice of many American students for a Fulbright assignment is Western Europe, notably Great Britain or France. Once the American administrative wheels have moved to produce likely student candidates, all of whom must be graduates of an accredited institution of higher learning, names of recommended candidates are sent to the Foundation which decides on final acceptance or rejection, depending largely on possibilities of placement in Indian institutions.

The processes involved in recommending American teacher candidates by the Office of Education to the Foundation and ultimately to the Board of Foreign Scholarships is virtually the same as with the students. Similarly the Conference Board of Associated Research Councils receives and processes the applications of American senior research and lecturing candidates for assignment in India. But in the case of lecturers account must be taken of the requests submitted by the Foundation on behalf of Indian universities. And if it happens that the "voluntary applicants" do not fill this bill, the Conference Board must undertake recruitment. The Conference Board regularly contacts a large number of American academic lecturers and research persons with high qualifications inquiring as to their interest in educational work abroad. When responses indicate interest and evidence of desirability, further inquiry is made as to the qualities of the potential candidates. In this way a recruitment file is built up. Should the regularly submitted applications fail to reveal a person that can meet the

particular request from India or elsewhere, the reserve file is consulted. Then if a desirable potential candidate is found, he is invited to make formal application. The papers of all those selected by the Conference Board are sent to the Foundation.

The selection of Indian Fulbrighters to work under a study program in the United States, to do research, or to lecture in American educational institutions involves the Foundation in one of its central responsibilities.

The total administrative set-up of the selection machinery in India involves several units to accord with three categories of grantees: student, school teacher, and professor. India has been divided into four geographical areas centred at Delhi, Calcutta, Madras and Bombay, in each of which there are regional bi-national selection committees, one for students and one for school teachers. They make their recommendations to national committees in New Delhi: the National Selection Committee for Study Grants and the National Selection Committee for Teachers. For the third category, professors, there is only a National Selection Committee, the function of which is to make choices of the Indian candidates desirous of doing advanced research and lecturing in American universities.

All of these selection committees are bi-national. Their autonomy is limited by certain required qualifications determined by the Board of Directors. A successful selection machinery implies not only that good candidates are chosen but also that about the right number apply. The latter is sought by establishing higher standards. For example in the first year of the program there were about 7000 applicants for fifty grants. Now there are less than 1000 applicants for forty grants, because of stricter minimum qualifications. The objective of the Board is to select the best and most likely to succeed. It therefore does not accept applications from those who fail to meet certain requirements. First, the candidate must have a good academic record possessing a post-graduate degree, to insure that he will be able to carry the heavy degree work in an American university and to be certain that he has developed professional interests. His professional interest as well as his maturity is further guaranteed by the requirement of two years

of work experience in his field. The age requirement, between twenty-four and thirty-five, fits in with the same objectives. The Foundation believes that only those should have scholarships who have already begun to specialize and who, it can be reasonably hoped, will return to India to use their newly gained training and knowledge. Subject matter preferences may also affect the selection.

Requirements and priorities have been changing with experience. In 1957 the Board of Directors decided to devote its scholarships to assisting Indian colleges and universities to give further training to their staffs. But the grants for travel only remain open to all. This indicates the two types of study awards available through the Foundation. Travel grants are for those who are already admitted to an American university or college and can show evidence of being able to support themselves in the United States from their own personal funds or from a university scholarship, fellowship or assistantship. The Fulbright/Smith-Mundt award makes available both travel costs and a monthly stipend for living expenses during the academic year.

Announcements in the newspapers alert Indians that applications for Fulbright Travel Grants or Fulbright/Smith-Mundt scholarships may be filed at one of the four regional offices. To qualify for a grant, the Indian aspirant must successfully meet stiff competition. Once his preliminary papers show that he fulfills all the basic requirements, the candidate appears before the regional selection committee for an interview. There, with fellow applicants, the candidate participates in what is known as a "leaderless discussion" upon some given topic such as, "The division of India into linguistic states is detrimental to national unity" or "A year of social service should be a requirement for the Bachelor's degree in India." The discussants have no directions to follow. They are on their own. Committee members simply watch as to who takes the lead and who is passive, who monopolizes the talk or who gives others a chance; who is courteous and who is discourteous, who is and who is not logical, critical and analytical and in general intellectually alert. After the leaderless discussion is over, the committee interviews each applicant separately and puts searching questions to try the mettle of those seeking

appointment. In recent years each applicant, moreover, has had to take a scholastic aptitude and a general knowledge test. The Committee is asked to interview at least twice the number required by the National Committee.

Those applications that the regional committee selects are sent to the National Selection Committee at New Delhi. The Regions are requested to send to the National Committee from two to three times the number needed for a first and an alternate panel. When the national screening is completed, the final names are sent to the Board of Foreign Scholarships for approval. When and if an appointment "blessing" comes back from Washington the Indian gets ready for his "Passage to America" with passport, visas, and health certificate.

The work of the regional committees in making selections of Indians for a study program in the United States is time-consuming and arduous. It is not easy for the members to make decisions which they know will influence, for better or for worse, so many careers. Sometimes the task is lightened by what the candidates say. Here, in part, is a report from a regional officer about what took place at a meeting of a local selection committee:

One of the candidates [had] attended the Bangalore May seminar [1960]. He was terribly flustered and . . . during the interview was somehow ill at ease. Finally the truth came out — he said he was a village boy who had difficulty following American English; that he had the same trouble in Bangalore, made many mistakes, made Dr. Reddick angry, but afterwards he said, "Dr. Reddick loved me." He disarmed all of us; fortunately he made [out] reasonably well in the interview.

An applicant before another selection committee was talking somewhat too grandly about his knowledge of psychometrics. "What is the relation between psychometrics and cybernetics?" came a query. The candidate was silent. "Do you know what cybernetics is?" "Oh, yes," came the simple reply and in tones of renewed confidence, "It is that branch of technology which has to do with the making of machinery into which people with psychological problems are placed and from which they emerge as cured."

In order to select the number of secondary school teachers and administrators provided for in the budget to participate in the International Teacher Development Program, different selection machinery in India goes into motion. The Foundation announces these grants on a selective though wide basis. It sends information about the International Teacher Development Program to all State Education Officers, teacher training colleges, returned teacher grantees, and others knowledgeable in secondary education, requesting that likely candidates be recommended to regional Fulbright offices. After interviews, approximately sixty names for a final first panel of fifteen plus a few alternates are sent by the regional committees to the National Selection Committee for Teachers. The National Committee selects and recommends a first and alternate panel to the Board of Foreign Scholarships for final approval. The successful candidates receive a travel grant, a daily stipend while in the United States and a book allowance of \$100.00. Thus the administrative wheels come full turn back to Washington in the instance of Indian secondary school educators.

Senior Indian research scholars and lecturers, who desire assistance for travel to and maintenance in the United States for academic work are eligible to apply direct to the National Selection Committee for Professors; there are no regional committees, and there are no interviews. Some Indians have research grants or professorships offered them by American institutions and ask only for a travel grant. Others have no connections in the United States and want the Foundation both to place them in American universities and to furnish their financial support. At times, the Foundation is informed that an American college or university wishes to employ an Indian professor in a certain subject. It can happen that a particular Indian educator is asked for. There is no quiescence or passivity in this phase of selection activity for at 17 Curzon Road information is accumulated about Indians capable of advanced educational work in America. Periodically the applications and the requests are scrutinized. The names of those persons who fit into the educational needs and aims of the Fulbright program, as related to research and lecturing opportunities in the United States, are culled out and submitted to the National Selection Committee for Professors.

Then comes the final screening with the choice educational grain winnowed from the ranks of higher education in India made available to the American authorities. The finally-selected ones number between ten and fifteen a year.

The Foundation has taken justifiable pride in that it has never successfully been assailed for having played favorites in its selection processes. Its high reputation for impartiality in choosing and recommending is not the least of its accomplishments of the decade. Not only justice but proficiency has marked the difficult business of choosing. Lest the reader feel that the writer is unduly reverent on this score, let the words of John and Ruth Useem, the authors of *The Western Educated Men in India*, sustain the point. After a general description of the Foundation selection procedures the authors conclude: "The United States Educational Foundation in India is an excellent example of careful selection."

A legitimate question to raise concerning the finances of the Foundation is the share of the budget devoted to these administrative services. By and large and over the years this stands at about 9 per cent. The Foundation performs administrative services for the Smith-Mundt scholarship program of the Department of State and for the private scholarships secured through I.I.E. Also some of the so-called administrative expenses of the Foundation are really of a program nature. Therefore the administrative expenses, strictly speaking, amount to an even smaller percentage.

In every phase of the Foundation's financial operations, utmost care has been in force. What the educational participants are to receive and may expend is clearly set forth in the instructions given them. No claims for incidental expenditures, be they for language lessons or other allowable expenses, are permitted to be exorbitant. Any non-expendable equipment the grantees are permitted to purchase becomes the property of the Foundation on their departure. To use the taxpayers' money carefully, but to good effect, has been a constant principle in the Foundation's policies. Hence the staff has worked in the modest quarters of the Foundation building at No. 17 Curzon Road for which a rental of about \$200.00 per

month is paid. The rent was lowered to this figure by negotiations with the landlord in December 1954. So careful has been the management that every spare inch of office has been put to use for administrative purposes, including at times the lounge, normally used for Board Meetings, Selection Committee sessions, and social purposes. At the end of each calendar year, the financial accounts are submitted to audit by a leading accountancy house. No charge of extravagance and no hint of financial scandal has ever been made against the Foundation.

The administrative machinery of the Foundation in India and its related parts in the United States are directly geared to educational institutions. The bi-national feature emphasizes the cooperative quality of the entire set-up. It is not a one-country show either in regard to supporting legislation, boards of management, day-to-day implementation, or financial operation. Reciprocity and wide participation are its hallmarks, Growth in size without loss of purposefulness, is its history.

3

fulbrighters in action



THE keynote of the Fulbright Program in India, as elsewhere, is educational exchange. It has meant the advent to America of Indians and to India of Americans by the hundreds. Not just any Indians and any Americans. All of these travelers to India and to the United States are individuals with a purpose, people who make a journey half-way around the globe to help push forward the frontiers of knowledge in joint effort with like-minded people of a foreign nationality. Through personal

contacts with colleagues in the host country they come to know each other and to work together.

An Indian doctor operates in an American hospital before an audience of American fellow-surgeons and American medical students. An American professor teaches a class of Indian students and gets together with Indian fellow-professors on the same university staff to plan procedures and discuss common classroom problems. An Indian agriculturist learns new methods of soil enrichment in America and an American ballet dancer learns Indian classical dance in India. Back and forth between the two countries there is a two-way flow that swells the tide of knowledge and intermingles the streams from two different cultures to form a new current of bi-national mutual interest.

The current is the stronger because those selected for educational exchange under the Fulbright aegis actually *live* in the country to which they travel. Thus, the scope of opportunity for appreciation and understanding is widened beyond the confines of academic or professional mutuality to encompass many other aspects of a different cultural pattern under which teachers, researchers, and students in both countries are working to achieve similar aims.

But who are these people who come and go to work in a strange land with people of another nationality? What do they do? How do the fruits of their labor benefit their own country, their host country, the aims of education generally, and of international understanding? These questions can be answered by swinging the camera, so to speak, over the Fulbright activities of the past ten years and focusing here and there to catch a picture of some representative Fulbrighters in action in the varied fields of endeavor that the Program has embraced.

“Pure monkey business,” according to his own description, brought one American Fulbrighter to India in 1959. The Foundation and all those in Washington concerned with his appointment were hopeful that he would be as curious as his subjects. He was. In an automobile, with two graduate assistants, he spent months touring in the state of Uttar Pradesh — not to see the sights, but to study *rhesus* monkeys. To study

monkeys in their personal and in their social habits, to make discoveries about their medical condition, and to study their economic importance were the aims of this zoologist's peripatetic project. Why study monkeys? Monkeys are needed in abundance for medical purposes. In the United States alone 300,000 yearly are needed, largely in connection with the Salk vaccine. So great has been the demand that there is now a dwindling supply. Knowledge about monkey habits is an invaluable aid to the breeding programs that are being undertaken. As carriers of dread diseases which infect humans, monkeys transmit rabies, polio, encephalitis, tuberculosis, and various enteric infections. Here again exact knowledge helps. Useful too, was information gathered about the feeding habits of monkeys who annually eat at will from the crops that the villagers raise with such toil and at such great risk of failure from storm, flood, and pest. Periodically disease-stricken and periodically hungry, India can use to advantage the knowledge that this one Fulbrighter amassed from his one area of research and study. The thousands of miles covered, the patient observing, the gathering of data, the study of evidence, the making of hypotheses, the testing of ideas by experimentation — all contributed to the accumulation of data essential for the final solution of many problems related to monkeys. The completion of the project was all the more significant in that it was accomplished against a backdrop of a delicate situation. Monkeys are regarded by some people in India as representatives of Hanuman, the legendary monkey-god who assisted Rama, the divine epitome of goodness, to reach the land of Ravana, the god of evil, and overthrow him. To devout Hanuman worshippers, harming of monkeys or interfering with any of their natural habits or customs is a sacrilege.

In the same year that the young zoologist was trailing his monkeys in Uttar Pradesh, an American entomologist from Hawaii, also in Uttar Pradesh, was seeking answers to questions about habits and habitats of a quite different kind of creature. The object of his quest was a fruit fly, one that had proved itself an enemy of both India and Hawaii and was currently threatening to invade California. At the Agricultural College in Kanpur he found a strategic spot for carrying on his observations. His first important advance was the observation

that fruit fly adults are most active during the cool morning hours, but remain inactive during the heat of midday while resting on the lower surfaces of leaves. Of even greater significance for a long-range program of control was his discovery that the ovaries of these fruit flies undergo a resting state during the winter for a period of two to three months, which phenomenon had never before been noted.

In Delhi, likewise in the same year, at the Patel Chest Institute another American Fulbrighter was also seeking to learn something about the characteristic behavior of a living organism inimical to man. This American was a physician widely renowned for his researches in the pathology of tuberculosis, and the organism he was tracking down was an acid-fast bacillus. His accomplishments were: the accumulation of nearly five hundred cultures of acid-fast bacilli from fifteen different sources in widely scattered places in India; the collection of more than three thousand transplants on various media; the administration of over a thousand tuberculin tests on diseased and healthy students; the making of over six thousand observations on reactions to the tests; and the compilation of a card index bibliography of several thousand references on tuberculosis in India. In addition to his research, the grantee held weekly conferences with students and staff members, traveled throughout India in search of tuberculin cultures, gave numerous lectures to groups of physicians (six lectures in the single month of February, 1960), and prepared two important articles on his tuberculin studies that were published in the *Indian Journal of Chest Diseases*. When this particular Fulbright grantee left India in the spring of 1960 he left behind him rich memories of his personality, a distinguished record, a number of Indian medical men newly trained and newly interested in the field, and he also left his private collection of books at the Patel Chest Institute to stimulate further research. Since tuberculosis causes about half a million deaths annually in India, the Fulbright grant which resulted in the research and the creative influence of this medical expert cannot be exaggerated.

On American soil, in the year 1957, it was an Indian heart surgeon who, by an unprecedented operation, wrote an

important chapter in medical history. After completing his training at the leading medical centres at Lahore and New Delhi, he had gone to the United States on a Fulbright travel award in 1951 to do advanced work at St. Paul's Hospital in Dallas, Texas. Later, he joined the staff of St. Francis Hospital in Roslyn, New York, and it was to that hospital that six-year-old David Fleming, Jr., was brought in December of 1957 with an aneurysm of the main artery of his heart. A weak spot on the aorta had swollen into a bubble and threatened to burst and cause the boy's death. An emergency operation was imperative. A team of fourteen medical men and women, headed by the Fulbrighter Chief Resident Surgeon from India, began the five-and-one-half-hour operation. Midway the aneurysm burst. Blood transfusions were started. The Indian surgeon massaged the boy's heart to keep the blood flowing. For almost three hours, the massaging was continued "while the other surgeons grafted a seven-inch section of an aorta, taken from a man who had died 10 months earlier, to David's blood vessel. The child's unknown benefactor had willed his boy to the hospital. Upon his death, certain healthy parts were frozen and stored for future use."

The operation was eminently successful, and today young David is a normal, healthy ten-year-old. But the Indian cardiac specialist has not been resting on his laurels. Since 1958 he has been conducting a research project on a heart and lung machine, equipment designed to function as heart and lung temporarily while repairs are being made on the organs themselves. It is anticipated that the machine will come into use when the specialist returns to New Delhi. Although the Fulbright award was only a part of the total means by which this Indian surgeon's achievements in the United States were underwritten, he feels that it was an important factor in his own career. In his words :

Each of them [Indian Fulbright grantees] goes home with an understanding of America. In ten years America will begin to profit from this current exchange. For then these people will be the leaders of their countries and when they are, the feeling they have for America will . . . be worth a dozen sputniks.

In the same year that the Indian surgeon performed his pioneer heart operation in New York, there was trekking about India an American Fulbright scholar who owed her very existence to previous accomplishments in the field of medicine. This very much alive one-time victim of poliomyelitis, an expert in Indian art now at Newcomb College, Tulane, traveled approximately 17,000 miles to achieve her objective of enriching her knowledge of the ancient monuments of Indian art by research. Particularly interested in pre-Islamic temples, architecture and sculpture, she visited, though she used crutches, more than twenty museums, took about seven hundred photographs, worked in four different libraries, wrote a long and beautifully illustrated article for the *Art Bulletin* on "The Great Temple at Bodh Gaya" in northeastern India and visited almost fifty art centres, many of them, like the Ajanta and Ellora Caves, in out-of-way places. When she was asked what she considered her greatest contribution to India, she wrote :

I would like to think that here and there someone remembers that an American woman came in spite of physical handicaps and driven only by a profound interest in India's past art [and] that she worked hard and asked no favors. My impression is that this alone may have seemed surprising and it might modify the opinions [about] Americans and their insistence on physical comfort and special benefits ; perhaps more important, some other physically handicapped person of Indian birth might take some courage from the mere fact that I got there.

India's handicapped have also been direct beneficiaries of work done under the auspices of the Fulbright exchange program. In the course of the decade, travel awards have been granted to six Indians to undertake specialized training in the United States for the education of handicapped persons. Three of these were concerned with the blind, two with the deaf, and one with those in need of occupational therapy. Of the last the Director of the Rehabilitation Hospital, West Haverstraw, N.Y. in his final report in 1959 wrote :

A more outstanding Foreign Exchange Therapist could not be found. . . . During the eight months [he] contributed to the department in being a participant at our staff conferences in daily matters as well as discussing with the department on specific matters concerning Occupational Therapy in India [He] will remain the most outstanding person to have stayed with us so long and gained profound respect from all through humble and devoted spirit to the philosophy of service to all. India should, indeed, be proud of [him] as well as enriched upon his return. And should I again have the privilege to visit the Institute in New Delhi, India as I did in December of 1958, I know that I will find the same spirit of service within [him] and the staff working with him.

Equally valuable was the year spent in the United States, was the report of the Fulbrighter who is at present Principal of the School for the Blind, Palayamkottai, South India. Of his work at the Perkins Institute for the Blind in Massachusetts, U.S.A., he said, "the course covered the history of the blind, the latest methods of teaching and latest appliances for teaching, the psychology of the blind, the different problems that arise in the education of the blind children, the adult blind, the older blind, and blind children who are mentally below normal." One of the Indian research scholars who went to the United States in 1956 in connection with the problem of the blind was an Inspector-General of Prisons. His knowledge of and interest in the general rehabilitation of prisoners was valuable to the personnel of the New York Institute for the Education of the Blind where he studied, did research, and lectured. Since his return to India, he has continued his good work in prisoner rehabilitation and has devoted a great deal of energy to handicapped prisoners whom he views as potentially useful citizens. In face of the grim statistics that of the approximately 2,000,000 blind persons in India, only about 2,000 are taken care of and assisted in institutions, what the Fulbright program in India has done in helping make possible educational study in America for three Indian grantees in this field seems pitifully inadequate. But this assistance, if only for three in a decade, is a good beginning.

There has also been a beginning in enabling India to benefit by the greater advances that have been made in the United States in the field of care for the mentally ill. The first step was taken when a New York Fulbright lecturer assigned to the Baroda School of Social Work delivered lectures and participated in consultations at medical schools and institutions at Bangalore, Mysore, Ahmedabad and Lucknow. In 1956 the work was continued when a lecturer in social work from the University of Missouri undertook to evaluate social service in India's psychiatric institutions. He visited fifteen out of thirty-three state-supported mental hospitals as well as several clinics. That the mentally ill need a great deal of care after their release from institutions was a principle that was gaining recognition. In this need, it was slowly being perceived, the activities of psychiatric social workers were essential. In his investigations, this Fulbrighter saw reason for some hope that psychiatry would become increasingly receptive to the possibilities of social work in establishing the appropriate relationship of social environment to individual behavior. He deplored, however, the paucity of social workers in hospitals for the mentally ill. After working out the organizational needs of mental institutions, this searching Fulbrighter concluded his report with the appalling statistics that in India about 14,000 mental patients are hospitalized, and that at least 800,000 need immediate hospitalization.

To the greatly needed analysis of India's social problems the Fulbright program made its contribution. The Foundation not only assisted in making it financially possible for twenty-nine Indian students of sociology, social research, and social work to study in the United States, but it also arranged for twenty-four American grantees to study, do research, or teach in the area of sociology and social service in India during the decade.

A researcher from Brooklyn College in 1959-60 made a first hand survey of the effects of social change in India, especially in the universities, the scenes of much current unrest and disturbance. She was able to complete a book, *She who Rides a Peacock*, on Indian students and social change which aroused interest even before its publication.

At the Tata Institute of Social Sciences and later at the Delhi School of Social Work, a Fulbright Lecturer in Social Research in 1955-56 initiated long range research programs about conditions for mass instruction in rural India. This important and creditable research resulted in publication about the effects of forums and radio programs on village improvement which was reproduced by All India Radio. The Ford Foundation and the World Health Organization supported his investigations in the methods of organizing health education in the rural communities. Of particular interest was his socio-economic survey of Kherwadi, a workers' community of leather workers and cobblers. Established by B. G. Kher, a prominent Indian political leader and social reformer, the community was built on the principle of self-help with the aim of promoting cleanliness, good housing, and social justice.

The Director noted in her annual report for 1956-57 concerning this lecturer in social research: "The recognition he received on the basis of his earlier research created a demand for his services far beyond his Fulbright assignment. The Foundation has been glad that one of its grantees should be so widely shared and that his work was so significant."

In the field of experimental psychology, too, American Fulbrighters have been actively engaged in sharing with India the useful results of their specialization in this area. To the University of Lucknow, came an American lecturer from Indiana University who set up a psychological clinic, among the first of its kind in India. The work of another American grantee, a professor of psychology from the University of Buffalo, blazed new paths. At the Central Institute of Education at Delhi, he began a program of vocational guidance, which has since become widely followed in other educational centers of India. In this connection he organized an all-India conference on vocational guidance in Delhi which Indian psychologists attended with great benefit to themselves and their country.

A lecturer in child guidance came from the New York Board of Education to the Government Secondary Training College at Bombay. She made a typescript entitled, "Mental Health and Human Relations in the Class Room," which has come into wide use among Indian teachers and about which the Principal

of the College wrote: "Your essentially practical approach based on Indian conditions has made it a live subject not merely for study but for practice in the class room." At the Indian Council for Mental Hygiene, at the Child Guidance Clinic in Bombay, at the Tata Institute of Social Sciences, at the Indian Institute for Mental Health and Human Relations as well as in her own classes, this Fulbrighter was a spokesman for the best in modern psychology. Practical application of that knowledge, the technique of counseling, the significance of social forces in understanding and helping a student, the relationship of a school's locality and the community resources to the pupil's mental health were all studied, discussed and appraised. When this particular Fulbrighter was queried as to what she considered her greatest contribution to India, her reply was: "It is hard to say. Perhaps by giving approval and publicity to the programs they themselves had started; for instance, Child Guidance Clinics and Kamala Bhoota's Nursery School. I really think India made more of a contribution to me than I did to India."

But the Fulbright program in India did not interpret education in narrow terms; rather it aimed at a well-rounded educational and cultural exchange which has included a wide variety of disciplines. While knotted-browed psychologists were puzzling over the problem of applying to India the fruits of their solemnly calculated labors, a young Indian *artiste* was literally dancing her way into the hearts of American people on the West Coast of the United States. Her adviser at the University of California at Los Angeles reported to the Institute of International Education in New York that this Indian grantee was an excellent student, that it was a joy to have her "with us this year. She was so eager to learn and was a very alert and creative person. Her adjustment to our group was excellent and she made a fine contribution. She was most happy about her experience here. Her presence enriched our environment." Of her experience, she herself wrote:

I have talked on India and Indian art and costumes at several church groups and women's clubs. U.C.L.A. is

arranging my dance recital here for two days at the campus (Indian dance demonstration which tells the history of the dance. I have the costume and music on tapes of different dance styles) next month. I have offered to do this in aid of the foreign students fund and am very happy that some other student will benefit as I have done.

On the East Coast a few years earlier a young Indian *danseuse* had also proved herself a cultural ambassador. Holding a Ph.D. degree from the School of Economics and Sociology, Bombay University, in the social aspects of the dance, she taught and studied at the Juilliard School of Music. She was invited by several American colleges and cultural groups to present dance demonstrations with expositions of the theory, style, and technique of Indian classical dance. During the Indo-American Cultural Week in April 1953 she presented in New York her most important and best publicized program. Her work was appreciated by both the lay and professional lovers of the dance. From the pen of the Director of the Dance at the Juilliard School came these words: "[She] has been lecturing in Dance History and criticism classes on the dance and music of India. Her lectures have been outstanding in value, beautifully organized and showing a broad and scholarly background and were delivered in clear English and without pedantry or dryness."

In the field of dance, as in other fields, the exchange has had its two-way aspect. At the Manipur Dance College, Imphal, an American *danseuse* as a Fulbright student gained first-hand knowledge of the difficult Manipuri dance style. As a student of Manipuri, she studied under the direction of several *gurus*, among them Amobi Singh, Indian Akademi Award winner. Her teacher, in a land which this grantee called "a dream world," changed his pupil's name to "Thambal Yaima" meaning "Perfect Lotus." She traveled with a Manipuri group giving dances in Calcutta and all over the Punjab. Her work was esteemed by the critics as showing what could be done by an American in acquiring a considerable mastery of one of India's ancient art forms.

Especially distinguished has been the educational activity of another American Fulbright student of the dance. He and

his wife were originally trained as ballet dancers, after which they studied modern and primitive dance. They both came to India with a professional background of over fifteen years during which they had appeared widely in the professional theater.

His particular concentration has been on what is known as the Kathakali form which he studied at the Madras Music Academy and at the Kerala Kalamandalam (Academy of Arts). He is believed to be the first American to appear in a Kathakali troupe when he performed publicly with a distinguished company on Independence Day, August 15, at Cheruthuruthy in Kerala. This grantee with his wife, who is also a dancer, took an intensive course which he calls a "small beginning;" he counts himself fortunate to have had such excellent training at the Kerala Kalamandalam where his teachers and associates have praised him highly. He studied the ancient literature and the philosophy of Kathakali as he conquered its technique and his interests embraced its related styles which have the somewhat tongue-twisting names of Kutiyattam, Krishnanattam, and Ottantullal. He is extremely grateful to the teachers under whose direction he worked at the Kalamandalam, where he first nourished the hope that he would one day be instrumental in presenting a Kathakali troupe from India to audiences in the United States, "although he feels this must be done with care since Kathakali is vastly different from any Western form of theater." To the Director of the Foundation this Fulbright devotee of Kathakali wrote in part:

I am certain that I have progressed rapidly owing to my past experience in dance; however, I must also say, and my teacher will agree, that only now am I beginning to step over the threshold of this art. It was said by one critic of my performance that he had not believed an "outsider" could perform Kathakali this well and that he felt this was perhaps the small beginning of an *artiste* who could correctly explain Kathakali to America. This was a bit extravagant perhaps as praise, but nonetheless there is need for the able and accurate presentation and explanation, on sound academic basis when necessary, of India's art forms. As we know, the interest evinced in American colleges and universities

in Asian and Indian studies is increasing every year and it is important, I feel, that genuinely adequate and thoroughly grounded people should be equipped to interpret and present the art of India and its people.

What was his greatest gain from his Fulbright experience in India? His answer tells much: "The opportunity to study material first-hand that has only been discussed or written about from observation in the past. To uncover and begin some original research and study on aspects of the theater not yet fully known or studied before by any known scholars."

Closely allied to the dance in India is the theater, but the theater of the spoken word has been something less than a "fabulous invalid" in India during the last century. Today there is great interest in the revival of a national theater, and the assignment of an American Lecturer to the Indian Academy of Dramatic Arts in Bombay and to the Natya Sangh in New Delhi filled a unique need. With a rich record of stage designing and lighting on Broadway as well as of producing and directing in a drama department, this Fulbrighter became most interested in India's rural theater. He found this theater in a lethargic condition because the patron class of "rich zamindars and princes has disappeared, leaving no one to support and sustain the old system of traveling troupes of performers. The Theater in traditional form, in the opinion of the American, lingers on in Madras and [he] felt that it would be in order for the Madras Government and the Ford Foundation to start a theater group as a model." The theater, in this grantee's opinion, must go out into the countryside where most Indians live and "where no road penetrates, where the only visitors are politicians before election-time." To give living impetus to his philosophy of the theater, he conducted a Theater Workshop in Madras where a number of Indians were trained in the most up-to-date techniques of directing, staging, lighting and acting for the more effective presentation of the traditional plays of India. The General Secretary of the Theater Center affiliated to UNESCO wrote to the Director of the Foundation: "[He] has studied and understood our problems during the short stay

in Madras, but [he] was not able to do much to change the trends. However, his trip here was very fruitful, since our Madras Natya Sangh, for the first time in the history of the South Indian theater staged a Tamil one-act play in the theater-in-the-round using the modern approach to acting, lighting and stage technique, with students from the Theater Workshop conducted by [the Fulbright grantee].”

The Government, which was planning the building of a Tagore Theater in every state to celebrate the Tagore Centenary Year, consulted him. His conviction gained wide support that the architecture of the Tagore Theaters should abandon the traditional proscenium arch in favour of more imaginative designs suited to Indian conditions, and should provide for modern lighting and acoustics. In Delhi at the newly opened Sangeet Natak Akademi (Academy for Music, Dance and Drama), he organized a workshop to which potential producers from various affiliated amateur dramatic groups were invited. In the words of an official appraisal, the Fulbright educator wherever he spoke or worked “left a lasting impression of his profound knowledge in theater arts and by his comments and suggestions fully justified the expert he is.”

A different kind of drama was enacted on and beneath the waters of the Bay of Bengal by an American who came twice to India and helped organize a department of oceanography and a program of oceanographic research at Andhra University on the east coast of India. The sea around India became an area of investigation and even of promise. From the University, with the indispensable assistance of the Indian Navy, the Fulbright professor led a great many exploring expeditions with sometimes as many as sixty oceanographic experts and students. Together the company studied tide, wind, currents, temperatures, sea-life, seasonal phenomena, storm, calm, coastal sands, sea-floor sediments, radio-activity of sediments and many more aspects of marine life off India's coast. The oceanography of the Bay of Bengal turned out to be especially significant because when one monsoon is replaced by another, the currents are completely reversed and great dilution of the sea by the enormous rivers of the north produces

a large amount of flora and fauna worthy of extensive study as a source of food.

The results of these studies have been published by Andhra University under the title of *Memoirs in Oceanography*, and the grantee himself has written forty learned articles as a result of his Indian studies. Andhra University has become the principal oceanographic institution in Asia. In recognition of this distinguished American scientist and in appreciation of his achievement on their behalf, the University conferred upon him an honorary doctorate. Nine of its young scholars, largely through his help, have secured doctors' degrees in various phases of oceanography.

Inevitably the Foundation as an educational link between the United States with crop surpluses and India with crop shortages became interested in the advancement of agricultural "know-how." In the first decade of the Fulbright Program over twenty Indians have received assistance in undertaking agricultural studies in the United States, mostly in the State Colleges of the Mississippi Valley. The knowledge acquired has been important and useful in its application to India's agricultural situation, which is currently undergoing slow but massive changes by way of better seeds, new ploughing methods, crop rotation, irrigation and soil replenishment. In its overwhelming need to keep crop production adequate for an ever-expanding population and to win the battle for increases in food quantity and quality, India needs all the expert help it can get, especially, from its own people with advanced training.

It is gratifying that one of the Indians who received a Fulbright travel grant and a fellowship from the University of Wisconsin for work in agricultural microbiology, made two significant discoveries in his research. One had to do with the production of the enzyme pectinase, the control of which could help control crop rot. The other was a proposal based on research, the results of which were published in a special bulletin of the University of Wisconsin and reported in newspapers and magazines, to control decay in sweet potatoes by cutting off the tips which, it was discovered, harbor destructive fungus. Should this proposal be widely adopted in the United States where there is a huge sweet potato crop, heavy losses

might be overcome. It would be a rich gift of an Indian Fulbrighter to the well-being of the United States.

That the United States, as the host country, has been aware of the benefits it has derived from Indian scholars in its midst is perhaps no more patently illustrated than in a newspaper announcing the coming to Washington University in St. Louis, from Calcutta University, of a lecturer in Indian art and allied subjects :

An unusual opportunity to study the culture and art of India will be available to [Washington] University students in the coming semester. [An] outstanding authority in Asian art and culture, will be visiting professor at Washington University and will offer courses in the culture of India and the art of India, open to adult students.

[He] is the author of various books and monographs on Indian art, archaeology, history and culture. He is at present Bageswari Professor of Calcutta University. He has held various research fellowships and seminars, served as chief librarian of the Calcutta University and delivered lectures in many universities and other centers in India, continental Europe, and the British Isles.

Not only was the promise inherent in the news despatch fulfilled but this Indian educational guest visited thirty-five American centers of higher studies in his field. Lecturing and research were undertaken at five centers of advanced study. In the latter activity, the concentration was on pre-Columbian and Maya-Mexican art and archaeology, the sites of which he explored in southwestern United States and Mexico.

At the same time an indication that this was a field in which a mutual exchange program was needed to effect a bi-national understanding was given by an American Fulbright student working at the Indian Museum in Calcutta :

In terms of our project [the relationship of early Orissan sculpture to the early sculpture of other areas of India], I found that Indians themselves had very little awareness of the esteem in which their achievements in the arts are held in the west, and over and over again they were gratified

and somewhat stunned to discover positive attitudes on our part.

The coming of a Fulbright lecturer on American literature to India meant not only a flow of creative influence from the United States to India, but also in reverse, the absorption of Indian culture. The words of his condensed and informal report to the Foundation speak for themselves :

Lecturing at Patna University in American and modern British literature, now usually four hours a day and working like a Yankee to keep the lectures up. Having people and (students) in, going out, talking, and, *mirabile*, listening occasionally. Leaving gallons of moisture (recommended for peccable waist lines) on a Kala Mandir floor learning Kathakali; seeing all the dance and hearing all the music I can get eyes and ears in reach of; devouring Khajuraho, Sanchi, Ajanta, Ellora, Mahabalipuram, Bodh Gaya, Nalanda, Konarak; stumbling in Hindi and swearing to learn Sanskrit. Attending conferences (excuse the expression) in violation of a vow, swapping what-nots with poets and writers, contributing to Indian journals and papers, lecturing and reading American poetry around the campus (explanation of four hours a day at Patna), publishing two little books through the Calcutta Writers' Workshop, recording for AIR; reading widely but not systematically, Indian history, philosophy and literature. Hardest job: fighting a Royal portable that's my junior by maybe twelve years and that plays mule and grasshopper alternately. Next hardest: explaining how you do or don't get to the States, expenses paid.

Laboring to dig out of India enough to last for three years on Long Island and in gratitude giving India as much as she wants, or at least as much as she will take seventeen hours a day. More accurately, I'm bounding around in a beam of bliss.

On a somewhat less astral plane was a teacher of adult education who as an American Fulbrighter taught basic and social education at Turki College, worked with the Departments of Education in four Indian States, and assisted in

writing a handbook for Indian teachers. The quality of this person was evident in the fact that he made no claim on the Fulbright office in New Delhi for incidental expenses although, like others, he was entitled to the moderate sum assigned to each grantee. He paid his incidental expenses out of his stipend and when his attention was called to his not claiming expenses, he urged that the amount allotted him be put to whatever use the authorities desired. It so happened that he had to go by train to Turki for his daily classes. From the railroad station to the campus was a distance of two miles which, since there was no taxi or rickshaw, he walked each morning and evening in the intense heat of August accompanied by the students. When they reached the college the students fanned him for about half an hour before he was in a condition to begin his lecture. At length Dr. Reddick heard of his situation and persuaded the college authorities to provide a bullock cart for this last lap of the journey to an Indian campus.

The story of the effectiveness of the Fulbright program is not completely told by spotlighting individuals in action. If the searchlight is turned on educational fields, other aspects of effectiveness swing into view in such varied areas as medicine, physical education, academic education, political science, philosophy, journalism, literature, linguistics, music, painting, and photography!

To India the Foundation has brought throughout the decade from the United States ten distinguished men of medicine. Among them were two surgeons, a urologist, a tuberculosis expert, an anaesthesiologist, a pathologist, an ophthalmologist and an expert on tropical diseases. In the United States about thirty Indians as Fulbright grantees have studied some aspect of medicine, among them two nurses, three medical social workers, one each in the fields of pediatrics, surgery, ophthalmology, neurosurgery, haematology, cancer research, orthopedics, and eleven in general medicine. Five additional Indian senior grantees have done advanced medical research or lecturing in the United States in the fields of cardiology, general surgery, chest surgery, and cancer pathology.

Along the entire medical front in India in the 1950's Fulbrighter after Fulbrighter was in the thick of the fight. One of

them, an American lecturer, introduced the latest techniques of anaesthesiology at the Christian Medical College at Vellore in South India. By lecture, demonstration, consultation, and learned articles, he trained large numbers who to this day in India have continued his competent work in the merciful business of easing pain during surgery. At the same college *another Fulbright medical grantee* from America advanced the science of urology during his lectureship. He introduced a department of urology and organised a training center in endoscopic surgery, the first of its kind in South east Asia. The apparatus for the training of faculty members, house surgeons, and students and for the treatment of patients was contributed by American medical firms. These donations led the American urologist to report his opinion that "through these substantial gifts from American firms, came a refutation that Americans were materialistic, for here nothing was to be gained by the gifts."

While only five American Fulbright experts in physical education and organized recreation have lectured and taught in India, what they did stood India in good stead. One of the lecturers, for instance, who worked in and out from Delhi University covered a large part of India as he labored to win a place of prominence and respect for physical education and planned recreation in India's educational system. He talked to literally thousands of students and teachers and administrators about the problems of location, equipment, curriculum, examinations, publication, training, and buildings. An appraisal of his work by the Foundation authorities concluded: "Perhaps his greatest contribution is to be seen in terms of advice given . . . to win support from the government and the public for the cause of physical education in India."

Assigned as a lecturer in recreation at the Y.M.C.A. College of Physical Education in Madras, another American expert likewise did widely appreciated work in his field. He conducted fourteen conferences involving lectures and discussions, organized over fifty workshops and seminars at sixteen different locations in India and Ceylon, was the chief speaker at fifty-one meetings and brought his message to over seven hundred interested listeners in addition to his regular students. No wonder Mr. Humayun Kabir, then in the Indian Ministry of

Education, was much interested in the work of this and other grantees in physical education and planned recreation and stood ready to support the recommended program in the institutions of India.

How educational cross-fertilization between the two countries through Fulbright programming developed is evident in a report of the Dean of Sri Venkateswara University in southern India who as a Fulbright professor lectured in the United States during which time he addressed a conference on higher education at Rutgers University. He wrote of "how generous and tolerant the educated American is to receive honest and well-intentioned ventilation of misgivings one entertains over the weaknesses and futilities of current practice in American Higher Education. Resentment there was none. On the other hand, I was made to feel I had moved close in spirit and fellowship to the deeper cares and concerns of the leaders of higher education in this country."

It was in India that an American educator as a Fulbright lecturer at St. Christopher's Training College, Madras, gathered data for her doctor's dissertation: "Proposals for Improving the Clothing and Textile Educational Experiences of Home Economics Students from Other Lands." This direct expansion of knowledge was added to curricula in American home science departments and the professor now teaches in these areas at Teacher's College, Columbia University.

In the very first year of the program, the Foundation's Board of Directors had evidence that its activities for aiding India's educational system by providing India with American educators was fulfilling program purposes. The Principal of the Central Institute of Education in New Delhi, where one of the grantees had helped organize courses at the post-graduate level, wrote to the Foundation in 1951: "I wish you could secure for us the services of more persons of his type — men with a genial personality, wide sympathies and a keen understanding of our ideals and problems. [He] possesses all these qualities and others which made him an esteemed and valuable member of our Faculty."

The Foundation has given considerable place to political science, in its educational exchange. Twenty-six Fulbright Indians have done work in the United States and twenty-five

Americans in India. One American lecturer assigned to the Delhi University organized a Department of Political Science at his host university. He visited and lectured at numerous universities of India, Ceylon and Pakistan. His usefulness beyond the University is testified to by the fact that he presented a series of lectures on American foreign policy to the teachers of history in the colleges and high schools of the Delhi area. This professor has become a widely known specialist in Indian affairs and has continued his academic activity in South and South-east Asia.

An Indian lecturer in Political Science from Jullundur received a scholarship at the University of Pennsylvania. He was the only candidate to receive the degree of Doctor of Science in Law from the University at that time. The subject of his thesis was "The Right of Peoples to Self-Determination" — a study in United Nations Law and Practice. The University considered his thesis for publication. Later he was appointed as Consultant to the Board of Public Education for Philadelphia during which he visited seven senior high schools, gave about three hundred and fifty lectures on India, Asia in general, and on the United Nations. In addition, he talked to various associations and clubs connected with the schools. Most interesting of all, his fiancée joined him in the United States where they got married according to Hindu rites. The local newspapers reported on the most colourful marriage ceremony. The Dean of the Philadelphia Law School and his wife acted as "mother and father" of the couple.

The Chairman of the Department of Government, Indiana University, wrote to the Rector of Jadavpur University about an Indian professor in such glowing terms as :

I am taking the liberty of writing to you even though I have not had the pleasure of meeting you because I would like to tell you personally how deeply indebted we feel to you and your university for having made it possible for Professor . . . to be a member of our university faculty during the spring semester of . . . As you know, Professor — held a joint appointment in the Departments of Government and History and gave a course in the field of Indian Government and History. I think I can quite honestly say that I have

never seen anyone come to this university and have the amount of impact upon students, faculty and community that Professor — had within such a short space of time. The reaction of students, faculty and community was uniformly favorable, indeed enthusiastic. He combined with great humility and self-effacement a strength of character and intellectual competence which were truly impressive.

The Foundation was able to offer rich opportunities to Americans to study the profound ancient and modern philosophy of India. There was no hesitation in grasping that opportunity and the United States benefited thereby.

One Indian Fulbright research grantee during his year at Yale University participated in several seminars and was in charge of a course in the Department of Philosophy. His lectures on the philosophy and the religion of India made a lasting and highly favorable impression. So much respected was this distinguished philosopher that his American colleagues invited him to sit with the board of examiners for the Ph.D. candidates. True to his craft and calling, he contributed to his profession of philosophy by his research and by attending meetings of the Eastern Division of the American Philosophical Association and of the Inter-American Congress of Philosophy at Havana, Cuba, where he presented a paper. At Northwestern University he gave what is known as the Century Fund Lecture, his topic being Indian philosophy. The Foundation authorities have taken justifiable pride that it had an important share in making possible the extension of knowledge of and appreciation for Indian philosophy in the United States.

Another Indian philosopher, whose American educational sojourn was made possible in part by Fulbright support went to the University of Wisconsin. He too gave richly of his country's philosophical wealth. As Kemper K. Knapp visiting professor at Wisconsin, he presented a course entitled "Introduction to Indian Philosophy" and he led a seminar on "Chief Currents of Indian Thought — Ancient and Modern." To the News Editors Forum on "America and World Affairs," where Lord Halifax was also a speaker, this Indian Fulbrighter spoke on "Cultural Relations between India and America." Before civic and educational groups, he lectured on various phases of

Mahatma Gandhi's philosophy. As a capstone to his American educational contributions in the United States, he wrote a book on the "Philosophy of Mahatma Gandhi" expanding his Kemper K. Knapp public lectures, at the request of the University of Wisconsin. The President of Wisconsin wrote to the various officials responsible for the American visit of this Indian philosopher: "It is the general opinion that [his] visit has not only stimulated an interest in Indian philosophy, but has greatly contributed to the understanding and appreciation of India and its problems and contributions to civilization by the students and staff of this university."

Although the number of students, researchers, and lecturers in journalism under the Fulbright educational exchange program has not been large — twelve Indians to the United States and four Americans to India — the record of educational achievement is solid. This is largely due to the American lecturer from the School of Journalism of Syracuse University who was exceedingly active at Hislop College, Nagpur University, in central India. In all the educational aspects of journalism his was a quickening influence. At his host university, he organized a Department of Journalism which is one of the first of its kind in all India. He laid down guide lines in consultation with Hislop colleagues as to curriculum, text books, staff, and standards. By donating a large number of books, he got the library of journalism off to a good start. The bibliography on Indian journalism which this Fulbrighter compiled and which in 1953 was published in the *India Press Year Book* was a vital contribution to the study of journalism all over India. A book of his on *Journalism in Modern India*, written during his Fulbright sojourn, which included articles by sixteen Indian journalists, was something of a landmark for the gentlemen of the press. In spite of this heavy program, the American guest educator gave over thirty speeches on journalism, published over fifty articles on his subject, drafted a proposal in which the Technical Cooperation Mission and Syracuse University were to cooperate on a study and internship program for Indian journalists, and visited the editors of practically every important newspaper in India. In response to a questionnaire from the Foundation Headquarters in New Delhi, the American journalist lecturer wrote: "I learned

recently (that) at least four degree programs, three at the master's level, have been initiated in Indian colleges. I am told this is an outcome of my activity in journalism in India, but it may only be a coincidence."

When an Indian Fulbrighter studying at Northwestern University went to New York to read a paper on the "Bengali Social Novel" before the Annual Conference of Association of Asian Studies, there was another splendid example of cross-cultural fertilization between the United States and India under Fulbright programming. The same is true of an Indian grantee in literature who worked at New York University where he completed a book entitled *Walt Whitman and India*. Like so many of his Indian Fulbright associates, this grantee presented a fuller image of India to American eyes. He danced in what is known as Kathakali style on United Nations Day at New Haven, Connecticut, in the fall of 1959 and at about the same time he appeared on T.V. on an international program to give his impressions of the United States.

As lecturer in Comparative Literature at Pennsylvania College for Women (now Chatham College) in Pittsburgh, Pennsylvania, a well-known Indian poet taught courses, wrote poems and published articles about his Indian background, lectured at the East-West Conference at Indiana University, visited numerous colleges and universities where he spoke on modern Indian literature, gave poetry readings at many centers including a recording at Lamont Library, Harvard University, met a large number of editors, poets, and writers, and brought to the attention of a great many non-academic audiences aspects of modern Indian life and literature.

An American Fulbright lecturer at Jadavpur University, who prior to his coming to India had made a long study of Indian literature, spoke very widely to Indian groups on Indian subjects. That an American could speak with authority and sympathy about Indian culture in general and Indian literature in particular "surprised and delighted them no end." The Tamil Club of Annamalai in south India abrogated its rule of permitting speeches in Tamil only "in order that they might hear [him] speak on South Indian serpent lore." "The notion that Americans can be very genuinely interested

in Indian culture seems to them to be a very great contribution to Indo-American relationships."

Yale University honored an Indian student by awarding her an \$8,000 scholarship to enable her to achieve her academic objectives. This scholar went to Yale University, completed her M.A. degree and then decided to work for her Ph.D. In order to prepare her dissertation, "The Shadow of Newton on the Poetry of Wordsworth and Shelley," for publication, it was necessary for her to consult manuscripts in England. She received an Alice-Derby Lange traveling fellowship to enable her to spend three months in London and Oxford for this purpose. Here is what the Sterling Professor of English at Yale University reports:

She has insisted on really reducing her ideas to a form of elegant simplicity. What she has written so far reminds me of Basil Willey's *Background* volumes. This is very high praise indeed, for Willey is a mature scholar with the special faculty for lucid synopsis.

And from the Director of Graduate Studies, concerning her *viva voce*,

... she demonstrated a width and depth of learning, an intelligence and understanding of literature that some of those on the Board had not seen equaled by our most proficient and cultivated American students.

At Madras University the professional educational ties between India and the United States were strengthened when an American research expert in Indian civilization translated and edited what is known as the *Soundaryalahari*. This is a group of Sanskrit poems, classical in origin and lyrical in nature. The translation is published in the *Harvard Oriental Series*, Vol. 43, 1958. Of importance too, in this give and take process of educational exchange was the discovery by an American research scholar in indology, at Madras University, of a particular text of the *Panchatantra*, the ancient Sanskrit collection of animal fables, which is the archetype of a version hitherto completely unknown and on which were based

translations into Laotic, Thai, and old and new Javanese. The Foundation reported to Washington: "The discovery of this text opens a new chapter in the history of the *Panchatantra* and its diffusion through South-East Asia."

In the realm of linguistics, the Foundation was exceptionally fortunate to receive as a member of its "family," one of India's leading linguists who was Fulbright Lecturer at the University of Pennsylvania. Apart from his teaching, from which so many American students of language profited greatly, he spoke to important and learned groups. At Yale, Harvard, and Washington, to mention but a few places he lectured with great success on such topics as "India's National Language," "Sanskrit and Linguistics," and "The Linguistic Situation in India." His paper published in the United States, *Dynamic Hinduism and Radhakrishnan* in the American series *Living Philosophers* edited by Professor Paul Schipp of Chicago University, was an important contribution. Such a record by such a man meant that his Fulbright association not only advanced the program, but distinguished it.

The exchange of learned persons in linguistics between the two countries and the consequent growth of professional knowledge in linguistics received impetus from the activities of an American Fulbright student stationed at Deccan College, Poona. This particular grantee became so expert in Sanskrit that he actually delivered a series of lectures in that ancient tongue. It was a feat, the experts said, that could be equaled by scarcely one hundred persons in all India. This American gave his energies to research and writing resulting in the eventual publication of a five volume critical edition of Jain commentaries on the *Meghaduta* by Kalidasa, a lyrical poem about clouds as messengers between an earthbound-deity and his beloved in heaven. His reputation as a Sanskrit scholar preceded him and when the Fulbrighter landed in Bombay he was met by a company of Jains who joyously thronged around him, heavily garlanded him despite the heat of that July day, took him on tour and banqueted and feted him for several days.

Another Fulbright researcher who is a student of Tagore greatly impressed his Calcutta audiences by delivering lectures on the poet in Bengali.

Of a somewhat different character were the results of the sojourn of another Fulbright American student of language at Deccan College. His particular project was to study what is known as "Korku," a language in central India spoken by about 150,000 persons, but one which is changing so drastically that it is in some danger of losing its identity. To start preparing a dictionary of it before it was too late, this American student went out into the villages for a first-hand study. It was often difficult for him to find a place to stay, to get a cook, and to have his meals prepared and served at reasonably appropriate hours. So that he might talk with the villagers effectively, he often had to shoo away the curious children and carefully watch his newly-typed sheets on phrase structure lest the ubiquitous goats devour them. When the tape-recorder batteries did not work properly, he had to persuade the villagers to go to a near-by town where he could use electricity to power the recorder. Because of these difficulties, his project took twice as long as he thought it would, but with the help of the Madhya Pradesh Tribal Research Institute, the Bombay Welfare Board, and the Baptist Missionary Society, he accomplished what he set out to do.

To encourage Indo-American mutual understanding and appreciation in music, the Foundation has arranged for study, research, and lecturing in that area. One recipient of a study award advanced Fulbright aims in India considerably during his study of musicology at Madras University. Acquiring a scholarly and technical understanding of Karnatic music, he gave a vocal recital of that style which was well-received by people versed in its subtleties. In playing the *vina*, a large stringed instrument resting horizontally on two resonance bowls, he developed considerable ease. He also transcribed several *ragas*. * These achievements invoked favorable comments from the Head of the Music Academy in Madras. His study of Indian music was the basis for a Ph.D. at Princeton University where he was also on the faculty.

* A *raga* is a melody form based on certain specific notes and ascending and descending structure which can be permuted and expressed in a particular mood and an infinite number of emotional patterns according to the creative genius of the performing artist.

To the working out of a system of notating Indian music using the western five-line staff, a Fulbright lecturer at the Music School, Bharatiya Vidya Bhavan, Bombay, contributed a study published in 1960. A distinguished violinist in his own right, he gave with his wife who is a nationally-known vocalist in America, several recitals in India and broadcast on the All-India Radio. In the organization of musical programs, including a performance of Handel's *Acis and Galatea* as well as contemporary music, this gifted musician brought to India new understanding of and sympathy for Western music. In personification of the two-way cultural quickening between India and the United States, he also reduced to writing in western notation the best-known pieces of the classic Indian musician, Thyagaraja, so that they could be played by a western violinist.

An American Fulbright research scholar who is well known as a composer, along with his wife, an accomplished pianist, was inspired to create music in the fabulous environment of India. Affiliated with the Central College of Karnatic Music in Madras, he contributed in a remarkable way to the musical life of the city. He presented original compositions at the Annual Music Conference of the Madras Music Academy. When he saw the sacred Nagoorar Samadhi on Mount Road in Madras, the musician was stirred to creativity. From the symbolism of this humble tomb as a common meeting ground, for men of different religions who come to reverence the memory of a departed saint, the composer was inspired to create a work he entitled *Nagooran*. Of the musician a newspaper reported, "He forgets himself in the music and traverses the path of *yoga* and contemplation of the Divine in a few minutes." From time to time this couple traveled throughout India in quest of understanding and inspiration. They lost themselves in experiencing Indian music; one observer commented:

When we saw them pinned to their seats for hours, enjoying the most complicated Raga Alapanas and Swarapvastharas, we had to conclude that the human voice with all its differences is after all one and the human mind is the same and the ear for music is one throughout the world.

While in Kashmir the composer "fell under the spell of the eternal snows and the emerald green valley." Two musical creations resulted: the one *Shalimar* and the other a symphony, *Arjuna* which a critic found "full of serene beauty portraying the eternal oriental quest for the everlasting truth." Out of these experiences of learning and giving, this particular Fulbrighter and his wife will make it possible in the future for untold numbers of Americans to hear and enjoy music of Indian inspiration.

To study Western music and to impart the art of Indian music, an Indian Fulbrighter spent two years at the University of California in Los Angeles. His was the distinction of being the first to go to the United States through the Foundation to study musicology. How effectively the Fulbright program opens the way to the full movement of cultural appreciation between the two countries comes to view in a letter written by a member of the Department of Music at U.C.L.A. To the Indian Fulbrighter, who delved into the formidable field of ethnomusicology, his professor wrote in part:

I want to thank you for your immeasurable generosity in giving to the Indian Study Group a richness of your own fine musical taste and heritage. The unmistakable *rapport* of the group, which projects forcefully across the footlights, I am aware, was a reflection of the very rare spirit which you inspire not only as a virtuoso musician, but as a man among men.

Your fine contributions by way of illustrative material for Bob's lecture, your highly successful direction and participation in the choral numbers, your *debut* as a drummer, and of course your matchless performance as a flutist, were skillfully woven through the fabric of that unforgettable evening . . . when western audiences at U.C.L.A. sat spellbound during an evening devoted to the music of India in our first Festival of Oriental Music and the Related Arts.

From this training and experience at the University of California this young musician said, "I am sure that familiarity with modern scientific concepts of musicology, collecting and

recording techniques, knowledge of their systems of notation, as well as a broad knowledge of other musical cultures of the world will enrich my contribution in the field of research in Indian music." Modest in spirit and devoted to his art, this flutist on his return journey to India was invited to give concerts in London, Paris, Amsterdam, and Rome. He gave generously of his talents as a soloist at the Tenth Anniversary of the United States Educational Foundation on the occasion of the inaugural ceremonies held at the Vigyan Bhawan.

In painting the Fulbright educational planning and programming has also borne fruit. One of the many Fulbright student artists taught and studied with great success in the Government School of Arts in Simla. Her creative talents found outlet in her paintings of the rugged mountain terrain in the north, of village types, and of performing musicians at the All India Radio Station in Simla, all of whom she observed at close range. The exhibition of her work in New Delhi was favorably reviewed in the press. Several of her paintings which now are to be seen at the Foundation headquarters in New Delhi, like all her work, show how sympathetically she has responded to the Indian environment and how skillfully she has portrayed what she has seen and experienced.

A young Indian artist affiliated to the Art Students' League, New York City, participated, along with delegates from eleven other countries, in the Congress of Art and Writers in Washington, D.C. He was entertained as a guest of honour at a party given by Mr. and Mrs. Chester Bowles. Speaking on the occasion he said :

Contemporary art is a universal language. The differences are only differences in dialect . . . We have carts in our country now, but also have jet planes and atomic plants. People think of Indian art in terms of what it was centuries ago, but since our country is not a totalitarian one our artists and writers have complete freedom to express themselves, and they are doing it in this new contemporary vein.

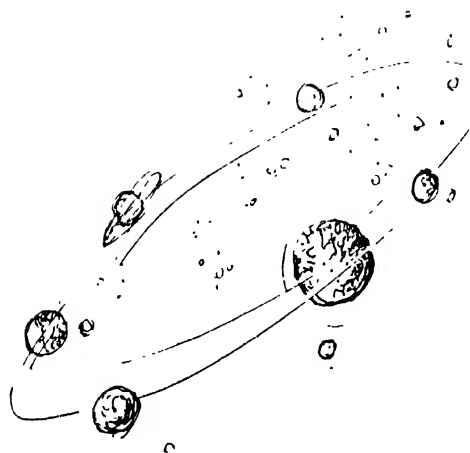
In photography an American grantee originally assigned to the J. J. School of Art in Bombay added distinction to the Foundation's record. After studying the Ajanta Cave paintings,

finding out what he could about Indian pictorial miniatures, and visiting over twenty Indian art museums, he concentrated on photographing various phases of Indian life. So perceptive and so sensitive was his work and so skillfully did he use black to highlight the subject and to form an internal frame for the theme, that his photographs were widely hailed. In Calcutta, Madras, Bombay, and New Delhi, his work was exhibited and favorably reviewed. In the words which accompanied the display, he was concerned with the minute-by-minute life of a city "caught by the camera at the artist's chosen moment. His candid studies catch the streets, not in any tragic or sordid sense which would be an easy trap to fall into in any city of the world, but with the innate and ever present feeling of the dignity of the individual." The photographs of mothers and children, children at play, a rickshaw coolie reading, of sleeping workers, or of a strutting morning pigeon, to mention a few, show how photography can play a significant role, in furthering the purposes of the exchange program between India and the United States.

From 1951 through 1959, exactly 1,329 students, research personnel, and lecturers have been exchanged between India and the United States in the Fulbright program. Into the secondary schools, the colleges and universities of both countries, the exchange of talented persons has gone on. In effect it has been, as one Fulbrighter to India remarked, like a university on the move. But it has been a bi-national move. Knowledge and understanding have been exchanged with varying degrees of effectiveness between America and India as part of the larger Fulbright picture the world over.

4

projects in orbit



WHAT became a project of introducing and implementing a program of American studies in the Indian universities started almost casually. It was noted by the Foundation in 1951 that there was a slight stirring of interest in American history among the Indian universities. Here was an opportunity and the Board of Directors moved swiftly to develop it. They requested that Washington send one Fulbright visiting lecturer in American history yearly to increase the teaching of American history in the universities. From 1952 through 1958 an American

history professor came each year, except for 1955 when the Fulbright Program in India had to be curtailed because of lack of financial support. In 1959 two American history professors and in 1960 three were assigned, and many of these grantees were shared by two universities. Eight different Indian universities have been hosts, several of them more than once, to ten visiting professors of American history. Twelve separate courses have been presented during the decade. These professors taught at Gauhati, Calcutta, Punjab, Aligarh, Lucknow, Allahabad, Baroda, Madras and Annamalai Universities. In some cases their lectures were outside the syllabus, although now all these universities have regular courses. Sometimes, as in Gauhati and Calcutta, the course had already been started by an early Indian Fulbright alumnus on his own initiative. The only full-time Indian professor of American history in the country took his Ph.D. in the United States early in the decade, with a Fulbright grant. In some cases, as in Banaras and Lucknow, an Indian was already teaching the course and was sent to the United States for further training. In some universities a single course had been introduced, but in others two or more courses are offered. At Allahabad University between 1950 and 1960 the Foundation assigned three American professors of American history. There they presented courses in their subject, prepared syllabi, stirred up interest in American history in the community and strengthened bibliographical resources. One, indeed, brought with him almost 600 books on American history and public affairs, which he had collected from his community for the University library. An M.A. program in American history was worked out to be finalized over a few years. As of 1960, the responsibility for work was passing to Indians. A young faculty member, who had with Fulbright support spent a year of study at the University of Virginia the year before, was in charge of the single course on "American History since 1776." The University plans with additional help from American professors to expand the course until within a few years the full-fledged program for an M.A. degree in American history will be in operation. Similar processes with similar aims are at work in other Indian universities looking to the Indianization of American pioneering.

Until this development took place, the United States as a historical subject appeared only in English colonial history; the past hundred and fifty years were largely ignored.

Most Indian universities already had courses in comparative constitutions and that of the United States was included along with those of India, U.K., and U.S.S.R., but the teachers of these seldom had special qualifications in American government. There were also a few courses in international relations that touched on the United States, but with no special emphasis. To increase the knowledge of American government and foreign relations a few American political scientists were assigned, and from time to time the American lecturers in American history also have contributed to these courses which by 1960 are in growing demand. It is only to be expected with the Indian recognition of the United States as a world power and with the growing relations between the two countries, American foreign policy would take on a new importance. Similarly, with the self-conscious democracy of India, whose constitution has borrowed from the United States, an increasing curiosity about the American type of democracy is inevitable. This has showed itself not only in additional courses but in the number of Indian Fulbright study grantees in political science and international relations. The reverse of the picture may also be mentioned. Many of the American researchers in the Fulbright program have been studying and writing about Indian government and democracy.

The program of American studies has given an even more prominent place to the study of American literature. At the beginning of the decade, there was not a single course in American literature in any Indian university. In 1956 a dean from an American university started a course at the Osmania University. He was in India for a few months in the Specialist Program of the U.S.I.S. which yearly interchanges some outstanding professional leaders for purposes of cross cultural stimulation. He was immediately followed by a Fulbright professor and the subject, under the auspices of U.S.E.F.I. has taken root there and spread to other universities. Nine American visiting professors have been assigned to teach

American literature, most of them in two universities each, and eleven universities have offered the course. Within two or three years it will appear in the syllabus of most universities. This development, although aided and abetted by the Foundation, has had support in the considerable interest in American writers which Indian professors have acquired through their private reading. In spite of the lack of formal courses, there was considerable knowledge of the subject among the professionals. For example, the course has been introduced in Mysore University without an American professor by the Indian head of the department who, already a keen student of American literature, went to the United States under the Fulbright program. But in the main it has been necessary to have an American expert to advise on the syllabus, to add prestige, and to get the course off the ground. Universities are loath to approve of new courses, partly because of conservatism and partly for lack of funds. The Foundation has been able to assist them to pass over these hurdles, which were particularly high in the case of American literature because of the British tradition. (It is only recently that American studies have found a place in the universities of the United Kingdom.)

A very great handicap has been the lack of books. Since American writers had not been taught, their works were not in the libraries, and there were no books of criticism. In one extreme case a university put into the syllabus a play of Eugene O'Neill which was not available in their library or any bookstores. The Foundation was appealed to. It in turn appealed to the Asia Foundation which quickly responded with several copies by air-mail. At the request of the U.S.E.F.I., the Asia Foundation has been supplying a minimum list of books to all universities introducing American literature.

Neither at its somewhat casual conception nor later has there been any intention of having the American Studies program become a monopoly of American professors. India has not been envisaged as an American campus for American academic courses given by American educators. The emphasis has been on the subject, not on the American teacher. His function has been to initiate, develop and encourage work in American history, government or literature. The Foundation

has simultaneously made special attempts to have Indian faculty members trained in the United States in American studies so that on their return they may take over the teaching of courses inaugurated by an American Fulbright professor. In 1959 alone, five Indian educators from these universities received special grants to study American history or literature in the United States, in addition to those chosen in the regular competition, several of whom also took course work in American subjects. On their return to India, these teachers are to carry on the work started by their American forerunners. By 1960, there were already several courses in either American history or American literature which had been started by American professors and now were being taught by Indians who had studied in the United States under the Fulbright program. These include Allahabad, Jammu and Kashmir, Aligarh, and Lucknow. From other universities where American professors have taught, Indians are now preparing, with Fulbright grants, to take over the subjects: Annamalai, Baroda, Delhi, Gauhati, Osmania, Madras and Saugor. The educational aim of the Foundation has not been to "Americanise" the American studies program, but to "Indianise" it; they expect competent, well-trained Indian educators to continue and expand the work. It is, in short, educational democracy at work in the best Indian and American tradition.

Here is the testimony of one returned Indian professor, who studied American literature at the University of Pennsylvania. After his return to India, he wrote to the Foundation from the University of Andhra: "You will perhaps be interested to know that at Andhra three of our post-graduate research students are writing their dissertations currently on American Fiction (Hemingway) and American Drama (Arthur Miller and Tennessee Williams) and I shall soon take charge of directing one of the Ph.D. students in the field of American literature. I have the feeling that this kind of research activity in American studies will prove the way to a more formal introduction of courses at a later stage."

In summary, prior to 1954 there were in Indian universities a few courses in American history and parts of courses in American Constitution, almost never taught by one who had

been to the United States.* There were no courses in American literature, nor were American writers included in western literature papers, with a few exceptions such as T. S. Elliott and Henry James. Due very importantly to the Foundation, there has been since 1951 an upsurge of planned courses at the Master's level leading, at least in the case of the University of Allahabad, to a complete specialization in the M.A. degree. In numerous instances literary books for these courses were donated by the U.S.I.S. and Asia Foundation.

The whole exchange program of the Foundation takes the form of projects. "American studies" is part of a larger project for the mutual increase in the knowledge of the cultures of America and India. In this connection many Indian Fulbright grantees have carried to the United States "Indian studies". Several of India's well-known philosophers and historians have been in this group. A Bengali poet and a Sindhi writer have taught literature. One of India's great Sanskritists and linguists has gone under the Fulbright banner. A prominent geographer, several political scientists, professors of law and anthropology, have increased American knowledge of Indian culture. Some of these have lectured at the great universities where special Indian studies are developed. Others have pioneered at smaller universities and colleges.

Another project of the Foundation is to encourage the development of newer subjects in India, to organize new departments and bring in new aspects of subjects, in response to the requests of the universities. Nagpur University, in Hislop College, started a department of journalism with two American Fulbright professors. Delhi University opened a separate department of political science and geography with Fulbright assistance. Baroda began a department, now a faculty, of home science for which a beautiful new building was built. Vellore Medical College either began or strengthened the teaching

* An exception is a course in American history which was started at Lucknow University in the 1930's by Dr. V. S. Ram, Head of the Department of Political Science, who had taken his degrees at Universities of California and Harvard—so unusual a phenomenon that he was nicknamed "Yankee Ram".

of anaesthesiology, surgery, plastic surgery, and urology. Similarly Lucknow University Medical College has had professors of physiology and medicine. There has been considerable demand for educational and clinical psychology, the former in training colleges and the latter in universities, and the Foundation has supplied nine psychologists during the decade, as well as two professors of psychiatry. Leadership in vocational and educational guidance was given by two of these. Similarly, the need in sociology and social work has called ten American professors to India, under the Fulbright program, during the decade. More unusual have been the visits of distinguished American professors in Sanskrit, philology, and Chinese history. At the request of the Bharatiya Vidya Bhavan in Bombay a professor of music theory, who was also a concert violinist, came to introduce western music. And at the request of the Bharatiya Natya Sangh, a well-known theatre expert was brought to assist in the new movement toward professional theatre. Two geologists have been invited by Indian universities, one of whom was called back for an honorary degree from Andhra University for his outstanding contribution which has made its work in oceanography known throughout the world.

Even before the American studies program took shape, the Foundation was acutely aware of the almost complete lack of any academic introduction to the United States among the thousands of college teachers. While American achievements in science and technology were known and respected, American accomplishments in social sciences, letters, and art were not adequately known or appreciated. It is true that Indian universities placed great emphasis upon the history of Western Europe in general and upon the history of Great Britain in particular, but America's relationship to Western civilization and American historical development *per se* did not receive much attention among many of the faculties.

The Board of Directors sanctioned the holding of American seminars, the first in May 1953, designed for Indian college teachers. There was no idea of making them specialists or preparing them to teach American studies. It was stated at

that time that the purpose of forthcoming seminars was to disseminate knowledge about American history, political theory and practice, social and economic conditions, and achievements in arts and letters. At its meeting of April 23, 1955, the Foundation's Board of Directors endorsed the objectives as follows:

To broaden the horizon and enrich the background of young college teachers. Since American studies seldom appear in the curriculum of Indian colleges, most of them have had only incidental contact with American history and ideas.

To give to those young instructors who are called upon to teach aspects of Western civilization some insight into the American part of it; and to those who teach American history and government, further knowledge of the field.

To familiarize young Indian teachers with the discussion method of instruction and with the informal professor-student relations characteristic of American colleges. To the third [objective] was added the [use] of document study as a method of learning.

Seven seminars were held from 1953 through 1960, at Darjeeling in West Bengal, Bangalore in the State of Mysore, Naini Tal in Uttar Pradesh, Waltair in Andhra Pradesh, Tara Devi near Simla in Himachal Pradesh. The idea was to have the seminars alternately in the north and the south, and if possible at an educational institution. The sequence was interrupted in 1956 when inadequate funds forced the temporary curtailment of the entire Fulbright program.

Because under the provisions of the Fulbright Act the Foundation can give funds only to Fulbright grantees who must always be selected by the Board of Foreign Scholarships, and because this machinery cannot operate fast enough for a program like this, these seminars could not have been held without outside financial assistance—to pay the train fares of the participants, many of whom come long distances, and also occasionally to pay the expenses of non-Fulbright American professors. The Ford Foundation has generously given this assistance yearly since the beginning. Administration costs and

the payment of Fulbright professors on the staff are met by the Foundation.

The arrangements made for the holding of these seminars are illustrative of some of the methods employed by the Foundation. To locate a qualified group of young college teachers, announcements of the following summer's seminar are customarily sent out in December or January to about two hundred Indian colleges chiefly in small places where few Americans are ever seen. The heads of these institutions then suggest to some of their faculty, who are between the ages of twenty-five and thirty-five and who have never been abroad, that they apply for admission. No more than one applicant is accepted from a college. On the average, thirty-five young educators are chosen with an eye to geographic and other balance and who in institutions outside the great cities have not come into close contact with things American. In quality, the seminar participants range from the sophisticated to the inexperienced. They come to the meetings with a diversity of background, language and temperament, and have the valuable experience of meeting colleagues from all the regions of India. To act as seminar instructors, the Foundation yearly invites about five of the American Fulbright professors then in India; they give lectures, conduct discussions, and participate in panels, dealing with American history, government, foreign policy, economics, literature, social life, art and philosophy.

Perhaps one of the loveliest locations for the seminars was that chosen for the May 1958 meeting at Waltair in the State of Andhra. There, in the University of Andhra classroom overlooking the Bay of Bengal, the daily sessions took place. But in the choice of each location, thought has been given to choosing a place with sufficient elevation to ensure blessed relief from the humid heat of the south or the fiery, hot winds which in May and June sweep the cities of the northern plains.

The plan has been to devote half the class time to the lecture and half to discussions; the latter delight the Indians and at times provide much good-natured harrassment of the American instructors to whom the student-professors love to address needling questions. In addition to the regular staff members, guest lecturers sometimes from U.S.I.S. have occasionally spoken to the classes on their special fields. The participants'

quest for understanding has been further stimulated by the presence of a library of books and the use of films provided by U.S.I.S. To lend spice to content and to stimulate free and ready exchange of ideas, panels on controversial subjects have become a part of the program. Among the topics have been: "Is American Foreign Policy Imperialistic?" "The Effectiveness of the Policy of Non-alignment in the early Foreign Policy of the United States," "Civil Rights and the Negro in the United States," "The Role of Women in American Society," "Home life in the United States," and "Higher Education in America." The listeners greatly enjoyed the occasions when the American panelists vigorously disagreed with each other.

Seminar activity has not been confined to the classroom and the library. Of virtually equal importance has been the social experience. All participants including the staff eat in a common dining room, live in proximity to one another, play games together daily leading to tournaments, and take trips as a group. This, of course, causes some problems as to food preferences of the vegetarians and non-vegetarians, and requires adjustment. But the difficulties are not great and they diminish the longer the group lives in common. A popular and novel experience was learning American square dances. The Indians went into convulsions of laughter while watching their fellows learning how to "do-si-do," "sachet," "cast off partners," "balance and swing," and "dig for the oyster and duck for the clam." Before the end of the sessions, many an Indian could "shake a hoof" in square dancing better than some of the somewhat paunchy and balding American professors who at first illustrated the steps in jaunty style. Characteristically, the Indians enjoy the American movies that U.S.I.S. provided and especially do they like the movies dealing with Abraham Lincoln and with the westward movement. One young man once confided to an American instructor that what he liked best about a Hollywood picture dealing with the conquest of the Western wilderness was the part which showed the Indians attacking the white man!

Sometimes of an evening the professor of American literature reads poetry, Robert Frost being a favorite, especially his poem, "The Death of the Hired Man." Many have felt

that Frost and Tagore have much in common in their sensitivity to the beauties of nature, their power to see in little things symbols of the great themes of life, and their common yearning to bring man, the world and life into harmony. Pleasurable too were the excursions to nearby places of interest such as the trip to Tiger Hill outside Darjeeling from the summit of which Mount Everest is visible, to Bakhra and Nangal Dams, one of India's great projects (a day's trip from Simla), to the Hindustan Shipyard and the Caltex Oil Refineries in Waltair, and to the mighty fortress of Tippu Sultan outside Bangalore and atop the Nandi Hills which the British in the late eighteenth century found so difficult to besiege and take.

Sometimes at the outset several of the Indian participants have been touched with homesickness, because for some it was the first time they had been away from their families, but when the time comes to say goodbye there are warm hand-clasps, some damp eyes, and a sense that a rich experience has come to an end.

From the evaluation questionnaires that the Director of the Foundation received from the young educators, it has been possible to reach some conclusions about the effects of the seminars. There are, of course, complaints, but they have been virtually without exception minor in character. More frequent have been reports of misunderstandings removed, a need for knowledge fulfilled, new and stimulating ways of teaching learned, and the joys of free discussion experienced. One Indian teacher wrote: "To allow students to bring up their difficulties before teachers in the class is really quite useful. This system benefits not only students but teachers as well, for the teachers have to keep themselves well armed to meet the arguments of the students." Another wrote: "I admire the skeptic attitude of the members of the staff who have taught me how to respect and accept others' opinion and how not to be led away by one's own rigid ideologies and set convictions." In commenting on the candor of the American instructors on controversial topics, such as military aid to Pakistan, a student-professor found it unique and admirable that the teachers did not try to conceal anything or side-track the topic. "It is this . . . more than anything else, that confirms my belief . . . in the truly democratic nature of the American people." One young man,

speaking of the benefits to him of the Seminar, said, "I have made a list of things which are going to be different when I go home"—especially with reference to his observations of family relations among the Americans. Thus the desire of the Foundation that the Indian teachers should see American family life has been realised by the presence of professors with families on the staff.

The American teachers also have been enthusiastic. In their evaluations they have made such comments as "a wonderful capstone to my teaching experience in India," and "richly rewarding." An American Fulbright lecturer in Political Science at Delhi University and a distinguished professor of Political Science at the University of Pennsylvania wrote to Dr. Reddick about his reaction to the seminar at Darjeeling, in which he was a staff member in 1953:

Socially the seminar was successful beyond all expectations. The experience of living together in a friendly and informal atmosphere for a month was apparently a revelation to many of the participants. Many of them remarked that they had never before lived under such happy conditions. I am sure they will carry back with them to their colleges and universities pleasant memories of the seminar and of all who participated in it, and a renewed zeal for carrying on their professional work, which in many cases now will include more attention to American studies.

Another project, no less important to the Foundation, was assistance to India's secondary educational system. Nothing is more vital to the success of India's young democracy than the modernization of its schools. At the time of Independence the literacy rate was less than twenty per cent. Schools for children were appallingly few in number, especially in the villages, where eighty per cent of the populace lives. Hardly any classrooms had adequate equipment in the way of blackboards, maps, books, simple experimental equipment, or audio-visual aids. The teachers themselves were under severe handicaps in that they had inherited educational patterns which were partly British as devised for the nineteenth century, and partly of more ancient vintage rooted in the still older traditions of

inspectors of schools, and teachers in training colleges. Such educators were to take refresher courses and were to study new trends in education. The plan was to organize education workshops throughout India, to which would come educationists of a region embracing several states, as designated by the state ministries of education and by the school authorities. At a teacher training college as the locale and for a period of about two months, an integrated session in teacher education would take place. At all the regional workshops throughout any one year, a team of four American educational specialists with workshop experience would form the staff; these were recruited as Fulbright professors by the Conference Board of Associated Research Councils in the United States. The Americans on arrival in India had a period of orientation, either in New Delhi where with the aid of the Indian Ministry of Education they became acquainted with the general educational situation, or in the field at a teacher-training college where they studied and observed local educational patterns and conditions. In both cases they were preparing for the specific workshops about to be held.

The Foundation sought the aid of Indian officials, when it came to administering the scheme. The Government of India's Ministry of Education not only gave its blessing to the project, but also paved the way for the Foundation to receive assistance from the State Departments of Education. These Departments of Education and school authorities selected the participants and arranged railroad concessions for the teachers selected, financed the costs of food and lodging, helped with the choice of sites and ensured the cooperation of the host institutions without whose active help the workshops would have failed. U.S.E.F.I. paid salary and other costs of the Fulbright educational team and defrayed expenses for books, equipment and incidentals. The American Technical Cooperation Mission also helped indirectly with equipment and books that it had given to selected training colleges. In the year 1955, when U.S.E.F.I. received no U.S. Government grant for the secondary education project, the Ford Foundation came to the rescue and made available \$28,000.

Not only was the project not a one man show, but the Foundation in effect disproved Parkinson's law. The administrative

personnel did not proliferate. The Foundation made arrangements so that the Indians themselves assumed more and more direction. And eventually, when this pioneer activity was well and surely launched, the Foundation retired from the scene. The process of Indianization of the workshops started with the sessions of 1956 when, after consultation with Indian educational officials, a retired principal of the Teachers College, Saidapet, Madras, became the fourth member of the instructional team. In the following year, eight Indian consultants appointed by the All-India Council on Secondary Education worked with the American experts at different times and in different locales. The four Americans were divided into two teams in each of which there were two Indian colleagues. The bi-national character of the staff continued in 1957-1958. Thereafter the workshops, ceasing their connection with the Foundation, entered into their all-Indian phase. In 1951 the Foundation had seen an opportunity to be helpful. Seven years later it had fulfilled the responsibility it had undertaken, as was evidenced from the fact that there were scores of workshops being held all over India under Central or State educational auspices. It therefore gladly relinquished its leadership in the Secondary Education Workshops.

In the actual processes of the workshops, the Fulbright educational program can be seen in down-to-earth activity. During the five year period, 1953 to 1958, over a thousand Indian secondary school educators attended the sessions, which numbered twenty-one in total, scattered throughout India. The number of participants varied between thirty and seventy-five per workshop. At the outset of each, the group discussed its felt educational needs and problems and then determined in a democratic way subjects for study during the two month period. Ordinarily there were four to six subjects, "each chosen by one group of participants who met daily to study that particular area, bringing in a report of their findings at the close of the workshop period." The scope of subject matter was wide, embracing such topics, in the twenty-one separate workshops, as:

Purpose and philosophy of education; educational psychology; curriculum construction and content; methods of

teaching ; teaching aids and resources ; evaluation and student achievement, growth and development ; examinations and cumulative records ; teacher welfare ; school administration and finance ; physical facilities for learning ; use and care of buildings and grounds, laboratories, and libraries ; school, community and parent-teacher relationships ; student discipline ; extra-curricular activities.

But it was the method of dealing with these topics — the workshop in contrast to the lecture method — which was the unique American contribution.

The regular American teaching staff was augmented from time to time by visiting educational experts among whom was a Director of Public Education in one of the Indian States, an Educational Adviser of the Technical Cooperation Mission, and the U.S. Information Service Librarian at Bangalore. A mobile library, which included over six-hundred books as well as a plenitude of magazines, reports, and pamphlets, was assembled and moved to the scene of each workshop. The library facilities were greatly strengthened after early workshop years through the libraries given by the Technical Cooperation Mission to the Extension Services Departments of some training colleges.

Out of all this talking, discussing, reading, and thinking, emerged some crystallized conclusions. In ten instances the final reports of the sessions appeared in educational journals with a wide circulation. Other reports were printed separately and distributed among participants and administrators in general with the hope that the reports would come into the hands of many teachers. The Ministry of Education arranged for the publication of the conclusions of the special headmasters' workshops in 1954 and the Ford Foundation financed the publication and distribution of 10,000 copies to secondary schools.

However great the emphasis on things intellectual, workshops are not all work. As with the seminars in American studies, the participants chose committees to plan and manage a recreational program. Dancing, music, movies, amateur theatricals, and trips to nearby places of interest were recreational features. A strong group spirit usually emerged. At the Zilla



Mr. Roy Henderson, U.S. Ambassador in India, and Shri Jawaharlal Nehru signing the Indo-U.S. Agreement on Educational Exchange at a ceremony held at New Delhi on February 2, 1970.

Meeting of the Board of
Directors of the United
States Educational Founda-
tion in India on April
15, 1965.





Dr. Isabella Thoburn, Executive Secretary, 1954-57.

The late Dr. William F. Ogburn, Fulbright lecturer at the Seminar of American Studies, Nauru Tal, in May 1956.



The inaugural ceremony of
the tenth anniversary of
USLEF November 16,
1960

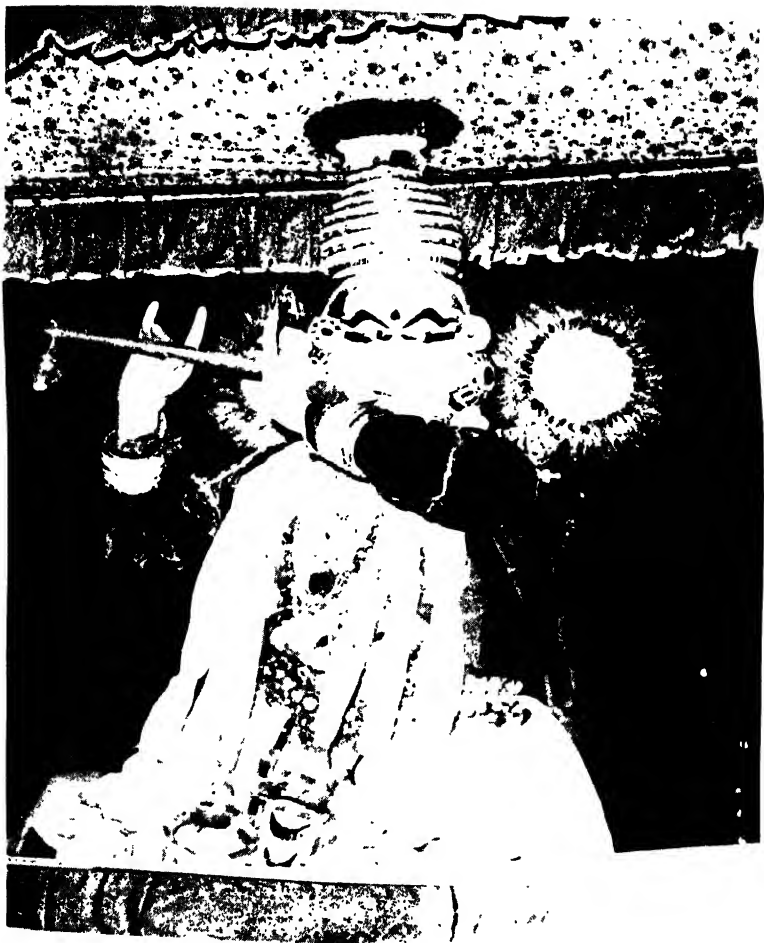




Dr. Olive T. Reddick, Director,
Dr. Robert G. Storey, Chairman of
Board of Foreign Scholarships, and
Prime Minister Nehru at the in-
auguration of the Tenth Anniversary
Celebration of U.S.I.F.I., November
16, 1960.



Mack Green, Fulbright lecturer, 1957-
78, sculpting Prime Minister Nehru.



Clifford R. Jones, Fulbrighter, 1959-60, in professional performance of Kathakali dance.

Office Staff of U S E F I as of October
1960



School in Ranchi, in the State of Bihar in late 1954, the adopted slogan of "Togetherness" gave concrete expression to such an attitude. The Indian national anthem was sung *en masse*, Gandhi prayers recited, and American songs learned and sung. The Indian teachers at each and every workshop grew fond of the American folk songs and took a lively interest in jazz. At the close of any one workshop, the teachers were presented with a certificate signed by the Secretary to the Government of India, Ministry of Education and members of the workshop team, a tangible symbol of the rich educational and social experience they were taking back with them to their own classrooms.

How did those who worked in and for the workshops appraise the experience? Dr. Isabella Thoburn, Executive Secretary of the Foundation from 1954 to 1957, gave unqualified praise to the project as a whole when she described it as "the most successful and best integrated of them all." Equally enthusiastic was an official of the American Embassy who gave a lecture at the Patna workshop in the fall of 1953. He considered it "the most significant American contribution he saw in India, because the workshop method provided practice in American democratic procedures."

Among the Indian teacher participants, there were occasional dissidents. One took the American instructors to task for letting the discussion get out of hand and thereby delaying disciplined progress. The books of the library were inadequate to meet the needs, was the opinion of another. A third felt a sense of futility about what the workshop was trying to do and wrote: "The ideas here presented sound good, and I would like to try such things, but they are not for Indian teachers. We can do nothing but drill children for examinations." One participant felt that the workshop was a complete waste of time, three others that the project was futile since it was impossible to put into operation new ideas and processes in the antiquated and favoritism-ridden school system, and, still again, another workshopper felt that too much time was given to recreation and that the meetings need not consume two months of a teacher's time.

The great majority of those participating, however, expressed themselves in commendatory statements. The workshoppers

at Baroda in 1954 rejoiced that their studied conclusions were being printed and distributed in abundance to other teachers and "considered this a very important result in India where there is ordinarily very little staff participation in the management of the school or in the formulation of its policies." From the teachers who attended the Madanapalle workshop in the spring of 1956 came several gratifying responses. Some felt that they were better persons individually for the experience, and some felt that their communities would undergo improvements as a result of the new ideas generated and absorbed at the meetings. Representative of the general response was such typical comments as: they (the workshops) exemplified a democratic way of life, they taught the dignity of labor, they cultivated the art of listening and communication, they reduced inter-group prejudices, they awakened a zest for improving education on the local level, they invoked searching questions the proper answers to which would improve the community in general and the schools in particular, and they taught the virtues of responsible freedom among teachers and students.

In 1954-55 a follow-up conference, sponsored by the Indian Ministry of Education and the Ford Foundation, was held. To this conference forty participants from the first year who were selected on the basis of their success in implementing some of the workshop ideas in their own schools came together to discuss and report on their efforts and achievements. Mr. Humayun Kabir, then Educational Adviser to the Government of India, wrote: "This seminar was composed of educationists who feel that *talk* about needed changes in school practices is not enough. They are people who believe in *action* and have proved that many necessary changes can be made in spite of existing financial and administrative limitations under which secondary schools have to exist." The conference results were printed in a pamphlet entitled *Self-Reform in Schools*, dealing with the effects of the workshops as to curricula, teaching methods, staff development, school-community relations, student responsibility and interests, and counselling and guidance. In the pamphlet again the again were found evidences that workshop ideas were helping to bring about steady, satisfying progress.

Under the total circumstances, it is no wonder that Dr. Reddick reported to the Board of Directors that the workshops of 1953 had been successful in stimulating the growth of parent-teacher associations, of community and school libraries, of student councils, of new courses and methods of assessment and pointed out that "these developments are revolutionary, considering the apathy and resistance to change which have so long plagued Indian education." In 1958, after five years of experience with the workshop project, she wrote in effect an epitaph as follows: "We are bowing out of this project, not because it was a failure, but because it was a success and this will be the last year of the U.S.E.F.I. workshops. We feel a little sad about this, but we know that we should move on to new challenges and opportunities."

The "bowing out" of the Foundation did not mean complete dissociation from the workshops and their radiating influence. In early 1959, Dr. Bina Roy of the Foundation staff was assigned to undertake a teacher-to-teacher survey in West Bengal to measure workshop effectiveness. None was better suited to undertake the arduous task, for Dr. Roy had been a key person in the workshop program. She had handled many administrative details in planning and execution, she had frequently visited the workshop sessions, she kept records of what went on, authored a final report in 1958, and assisted greatly in the 1955 special follow-up workshop. Her tour of West Bengal was not easy to accomplish as evidenced by the fact that once her determination to seek out and consult a workshop veteran at a village school at Ambagoova was cancelled on advice of the Chief Inspector of Secondary Schools. The reason? The journey could be made only by bullock cart which would require eight hours from the nearest bus station.

In the course of her journeying, Dr. Roy consulted forty-eight former workshopppers out of a total of eighty-one from West Bengal. Of those interviewed, fourteen participants, or twenty-nine per cent indicated that for one reason or another they had not in the long run benefited from the workshops. Some of the objections were that workshop recommendations for the teaching of language had proved ineffective in practice, that workshop ideas were nothing but idealistic nonsense in

the face of the hard fact of favoritism in India's educational system, that it was useless for workshop instructors to demonstrate how modern equipment could be used when the average school lacked such equipment, that all the workshop did was to awaken a consciousness of India's educational deficiencies without showing how they could be overcome.

Of a very different nature were the appraisals of the other thirty-four participants, or seventy-one per cent of those interviewed. Varied both in degree and nature were the successful and gratifying achievements reported by this group as being directly attributable to the workshop experience. In all these reports, whether concerned with specific application of new techniques learned at the workshop or with less tangible influences of new attitudes, the common denominator was an enthusiastic endorsement of the project as worthwhile. Among the new techniques reported as successfully introduced were such divergent aspects of the total problem of secondary education as a vast improvement in the teaching of mathematics, mentioned by three respondents, and the development of stimulating programs of after-school activities, a field that had claimed the attention of four of the reporting interviews. More numerous were general comments regarding how workshop philosophy and practice had influenced the effectiveness of the teachers' work and declarations that there should be more and more such sessions all over India. One of the most moving of the responses was the statement of a teacher that her workshop experience had inspired her to work for educational improvements despite great odds, and that she felt that she had managed to do her bit to bring about some betterment in her school.

The Text-book Project is next in the Foundation's achievements. American text-books were in great demand in Indian training colleges because of their attractiveness and quality, and many schools and colleges were trying to procure sets. The Foundation got the idea of choosing a qualified school expert who would bring with him to India a sample of text-books from a secondary school system in the United States. An educator from Los Angeles brought a complete set of secondary

school text-books in use in that city. These books he carried about from one training college to another, following a heavy schedule, until the boxes nearly fell apart. Within the school year he visited twenty training colleges representing almost every state throughout India. He spent about ten days at each training college where he not only displayed the books, but lectured and held discussions on the curricula, study plans, teaching methods, and even the philosophy of education which the books embodied.

His activities radiated out beyond the immediate scene of the teacher training colleges. He wrote five articles which in printed form went all over India's educational circles. He served as a consultant at a workshop sponsored by the Bureau of Text-book Research which was held in Delhi, where members of State text-book committees and leading authors and publishers came to grips with their common text-book problems.

A measure of the success which the project achieved is that the Fulbrighter was almost universally asked to leave the text-books with the various institutions which he visited. He solved this delightfully embarrassing situation by leaving the text-books with the Central Institute of Education in Delhi, the leading training college in India to which he had been affiliated. As the grantee left India, he and the Foundation took pride in the conviction of the American Cultural Attaché, who stated that "the project had contributed substantially to the efforts for the improvement of Indian text-books."

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Less successful was another part of the Foundation's program focussed on secondary education. From 1951 through 1958, the Fulbright authorities arranged for the selection of twenty-nine American secondary school teachers and their assignments to the schools of India. The largest number in any one year was seven in 1953. From the very beginning difficulties arose which impeded success. The decline in the use of English made it difficult for American teachers to be easily understood by Indian pupils. The very schools where American teachers could do their best work were the counterparts of American private schools (called "public" in India as in Great Britain) which, with their relatively large resources, were not the ones

which needed the assistance most. Nor did the Indian principals always know how best to use American teachers, and in their perplexity often seemed to resist advice. In India wide-spread economic insecurity sometimes makes even professional people unjustifiably fearsome lest job security be imperilled by the intrusion of new personnel. May be the greatest difficulty of all was that some of the Americans naturally regarded themselves as consultants rather than work-a-day teachers, while the Indian school teachers and administrators on the scene could well have felt that they were being patronized by outsiders alien to India's traditions and problems. .

Later, when the Council on Secondary Education was established and the Extension Service Departments developed in the training colleges for direct aid to the schools of the area, Fulbright teachers were assigned to this more general program and a few of them did good work especially in science teaching and in social studies, through various seminars and workshops and in-service training. Along with them were American senior professors of education who were perhaps more effective.

On the other hand, there has been no doubt, either in Washington or at No. 17 Curzon Road, that the phase of the teacher exchange program which involved the study of the American school system by Indian secondary school educators has worked exceedingly well, throughout the decade. In this program the Foundation worked in conjunction with the United States Office of Education by selecting the Indian participants for the International Teacher Development Program conducted in the United States. During the decade one hundred and forty Indian educators have been selected. They have been a mature group; in age between thirty and forty-five, holders of a teaching or post-graduate degree and with several years of teaching to their credit.

Those selected receive their travel grants under the Fulbright Act and their scholarship support under the Smith-Mundt Act. The Office of Education arranges a remarkably successful program for them. Along with trainees from other nations, on arriving in Washington, D.C., they have an orientation period. Following this, they are sent in groups of about twenty-five, to American universities for a period of three months. Numbering around two hundred and fifty and hailing

sometimes from over forty countries, they undertake studies, in teams, of administration, the problems of vocational guidance, curriculum content, educational psychology, school-community relations, and the teaching of English. From the university centre there are educational trips to places of interest. For example, from Harvard University the group visited the *Christian Science Monitor* newspaper office and plant, the Hood Milk Company, the Reception-Detention Center for Boys, the Art Museum — all in Boston, and the famed Putney School in Vermont, where advanced educational ideas and practices are in force. On completion of the university sojourn and after the Christmas vacation, during which they travel about to other parts of the country, the secondary educators go alone or in small numbers to various local communities where they come into close contact with the schools and observe at the closest possible range state and county organization and the processes of secondary education. The experience is rounded out by a terminal conference in Washington where results are appraised and fond farewells are said as the participants depart for their native countries.

How did the Indian participants feel about their experience, once they had returned? There is not one adverse sentiment recorded in the files of the Fulbright office. This opinion of a returned grantee, now headmaster of the Government High School at Kulki in Mysore State is characteristic: "I have read and heard about many international exchange programs. But I doubt any other program would afford the visitor so many opportunities to study the American way of life and culture, and give him so broad a picture of America as the International Teacher Education Program does." A secondary school teacher from Lucknow reported on his return to India from the United States: "If there was ever any doubt as to the true value of exchange teaching, let me say with all sincerity that the tremendous experience which I personally gained and which the students [i.e. Indian educators studying in the United States] gained . . . cannot be expressed in words."

In 1959 and 1960, a new type of exchange activity was incorporated in the International Teacher Development Program. In each of these years, five of the twenty Indians

sent to the United States were especially selected and specially designated to undertake a program of actual teaching as full-fledged, paid staff members in American high schools.

One of these Indian teachers was assigned to a Junior High School in the State of Washington and his principal there has supplied the Foundation with a glowing report of the activities of the newcomer. The principal wrote that after an initial period of adjustment in which the pupils and administrators had a few doubts about the effectiveness of the guest teacher who spoke somewhat too rapidly, his performance became and remained highly satisfactory. He taught science to over three hundred and fifty American boys and girls of the seventh and eighth grades averaging six hours of *teaching per day*, a normal load but a very heavy one for a new teacher from a foreign country, that required extensive preparation. To acquaint the Indian teacher with American educational ways the authorities arranged for him to visit "each teacher in each classroom." He also went to area schools for children of all levels of grade and ability as well as to those for handicapped children. In his educational tours he visited colleges and libraries. His speaking engagements before church, student, P.T.A. and service club groups were numerous. Not only was he a guest in many homes, but he also visited the apple orchards of eastern Washington, saw the mountains, and saw the ocean, the lakes, and the rivers of the area as well as the far stretching wheat fields. Avid to learn, he saw the Boeing airplane works, the local airports, a brewery, the horse race-track, drive-in theatres and the zoo.

The staff liked and appreciated this guest educator. "He learned many things; we in turn, faculty, citizens, and pupils also learned many things." Throughout all these experiences he was "always gracious, humble, and appreciative. His meticulous attitude toward detail and organization was appreciated." No wonder the children were extremely fond of him, as were the administrators.

Of another Indian in-service teacher in the United States, on the staff of a New York State High School, his principal reported much the same general kind of helpful impact on the school and community, and concluded, "I would be honored to employ a similar teacher any time we have the opportunity."

Since only a few Indian teachers have taught in the high schools of the United States and only a handful of reports received concerning the experiences and impact, it is too early for the Foundation to reach valid conclusions as to their effectiveness. The returns to date, however, are encouraging and indicate the advisability of continuing this phase of teacher exchange.

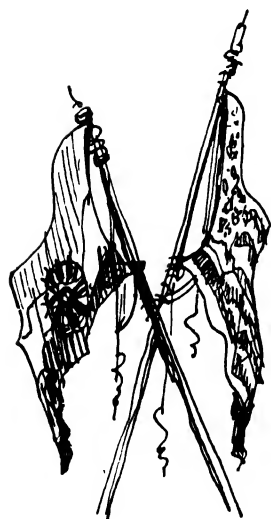
As a corollary to the despatch of general secondary education persons to America, the Foundation in 1956 cooperated with the Indian Ministry of Education, the British Council, the Canadian High Commission, and the Ford Foundation in a special project for science teachers. The purpose of these cooperating groups was to assist Indian secondary school science teachers to improve their courses both as to content and method of instruction. To achieve these ends forty Indian science teachers were deputed in 1956, eight to go to Canada, twelve to the United Kingdom, and twenty to the United States. The Foundation selected and gave travel grants to the twenty who were sent to the University of Wisconsin for one year. Subsequently a few were assigned in the second year by the Wisconsin State Department of Education to teaching in the secondary school system. When the reports of work accomplished came in, the Foundation could not have failed to feel that their appropriation of \$20,000 was justified. Dr. Douglas Ensminger, Representative of the Ford Foundation in India, received a letter from the Ford Foundation head office which spoke highly of the project as "being among their most successful." When, two years after the project was initiated, Dr. Isabella Thoburn, later met these science teachers whom she had helped to orient on the eve of their departure, she found the "group hardly . . . like the same one. The participants were not only appreciative of their opportunities, but were more alert, confident, and vital."

In this project, as in the others, the Foundation made some contribution to the improvement of education in India and in the process made measurable progress toward the realization of one of its objectives.

In all of the projects mentioned, the study grantees—American and Indian—should not be forgotten. It is here that

the younger college teachers get their higher degrees, pursue their research, and qualify themselves for professional advancement in the institutions of higher learning of both countries. Only post-graduates are accepted for study grants and preference is given in India to those teaching in the colleges and universities. This demonstrates the interest of the Foundation in educational institutions and its university orientation. This same concern as well as its interest in cultural exchanges, is obvious in all the projects it has undertaken.

5

fulbrighters in radiation

At the Divine Light School for the Blind near Bangalore, in Mysore State, at the Palamcottah Blind School, Madras State, and at the Model School for Blind Children at Dehra Dun, in the foothills of the Himalayas, sightless boys and girls learn Braille and along with it the great art of savoring and seeing life without physical vision. Hundreds of devoted persons have helped in establishing, maintaining, and administering these islands of light. Among the many are three Indian Fulbrighter pioneers who received training for their

work in the United States. Two studied at the Perkins School for the Blind at Watertown, Massachusetts, called "the best in every way" by one of the Indians, and one worked with blind patients in a hospital at Iowa State University. In the process they gained experience, knowledge, and technique to work with the blind on their return to India. As he went about his professional duties in the role of Inspector-General of Prisons in Madras State, a one-time Fulbright scholar to the United States took a particular interest in blind persons and what can be done for them. In the New York Institute for the Education of the Blind he has studied, done research and lectured.

Memories of what he had experienced in the United States is ever in the mind of a teacher at the Calcutta Deaf and Dumb School as he puts to work some of the disciplines he mastered as a Fulbright student in the Clarke School for the Deaf at Northampton, Massachusetts. As the pupils of this particular instructor learn how to read lips or to use the electro-acoustical equipment in which he is particularly interested, they do not know that the benefits they are receiving are traceable in part to the opportunities the Fulbright educational exchange program made possible. The important thing is not that the pupils know this fact but that the pupils receive a training so that they might become happy and useful citizens of India. What they are experiencing is one part of the rich harvest of Fulbright by-products.

When those in need of occupational therapy receive training and encouragement at the Occupational Therapy Institute and Training College at New Delhi, they also come under the radiated influence of the educational exchange program. The head of O.T.I.T.C. as a Fulbright incumbent studied therapy at New York University, to which he hopes others of his colleagues one day may go to receive advanced training "so that we can introduce new ideas and methods of treatment in the physiotherapy section as we have started doing now in the occupational therapy department."

In any segment of the total Indo-American Fulbright experience, reflected effects are visible. The Fulbright sun sheds a far-reaching light. Long after a tenure is officially completed, the rays spray out in manifold directions. Already

the by-products of a decade are abundantly apparent, and the end is nowhere in sight. Even after only the first four years, the Foundation in the *Annual Report* was able to state that: "Almost all the Indian participants have found opportunities for the practical application of skills and experience acquired in the United States, and several are in strategic positions," and the program "has enabled a number of Indians to acquire knowledge and training in special fields not available to them in India. If such knowledge and training have become available to the country, no one can gainsay that its program has achieved a very important result."

What Fulbright professors do during their assignments is important and exciting. But what they do afterwards may be an even greater measure of effectiveness of the program. From the educational exchange and from the special projects chain reactions have been started which have vibrated throughout Indo-American education long after the original Fulbright assignments were fulfilled.

This can be clearly seen in respect to curriculum content. It certainly cannot be claimed that all the amazing growth in South Asian or Indian studies in America's educational institutions which has taken place in the 1950's is a result of the Fulbright exchange. But enough of such curriculum development are the radial consequences of Fulbright activity to be impressive. Home in America from a teaching assignment at La Martiniere College in Lucknow, an American Fulbrighter, in his own words, "helped organize a unit on the 'Far East' for international relations classes in high schools" in Sepulveda, California. An anthropologist at Syracuse University, where he taught a course on the cultural patterns of India, found his Indian experience as a Fulbright scholar at Deccan College, Poona, extremely helpful in his teaching on his return to the United States.

As a co-director of a six weeks' workshop in Asian Studies at Rutgers and as the teacher of a course on the Far East at New Jersey State Teachers' College at Montclair, a Fulbright visiting lecturer with the All-India Council for Secondary Education spelled out in his report to the Foundation the

educational chain reaction of his Indian experience: "Generally, my year in India has had the effect of shifting my professional teaching to this area; one in which I had had very little training before my Fulbright grant."

It was from the knowledge and inspiration that he gained as a visiting Fulbright lecturer at the University of Allahabad that a professor of political science at the University of Oregon has generated curricular by-products. This particular member of the Fulbright family has informed the Foundation that the course which his university offers in the "Government and Politics of South East Asia" is the result of his year's experience in India. His contacts with Indians of the educational world proved valuable to him in recruiting personnel for his university-sponsored Summer World Affairs Program and the Annual World Affairs Week which, in 1959, was devoted to Asia.

At Cornell University, Ithaca, New York, there was a course on India as a model study of an industrial area growing into economic maturity, offered for graduate students. It was an American Fulbright lecturer, who had taught industrial and labor relations at Patna University, who pioneered this course at Cornell, when he came back to the United States.

An Indian under a Fulbright/Smith-Mundt appointment to the University of Virginia where he studied international relations, eventually joined the faculty of a small college in Pennsylvania, where he succeeded in getting a program of Asian Studies started. At first the conservative members of the staff were unsympathetic, not recognizing the importance of the subject. But he persisted and won a majority of his associates to his view. The result has been the beginning of a broad program which, already launched by 1960, will stress the Asian problems of economic planning, representative government, and regional cooperation. Central also to the program will be an emphasis on the importance to the United States of what has been referred to as "the arc of Free Asia, including India, Pakistan, Nepal, Ceylon, Thailand and Indonesia."

The crossflow of Fulbright educational influence also moved from the United States to India, particularly in the area of

teaching methodology. From the University of Chicago to which he had been sent under Fulbright/Smith-Mundt auspices, an Indian anthropologist returned to his native land. Here is his description of how the gains of American educational experience were transmitted to India :

In March 1958 I landed in India at the end of my Fulbright scholarship. I rejoined the Department of Anthropology at Bihar University as Head of the Department and my Ph.D. training at the University of Chicago proved very helpful in reorganizing that Department. The emphasis was only on teaching and I worked for ways to encourage research. Teaching in linguistic anthropology was introduced to give an integrated and complete training and I introduced the system of discussion and seminar on a fairly large scale. Team work in research was emphasized and publications organized by the Department in collaboration with the Council of Social and Cultural Research. We published the Journal of Social Research to encourage multi-disciplinary researches in social services and the journal has been well received by social scientists in India and America. Apart from the weekly departmental seminar we organized one on the Culture and Analysis of American Society. This was attended by several American and Indian social scientists. The proceedings of this are under publication.

In all my personal research and in the research that I have been supervising, the training in methodology that I received in America is proving helpful.

The pursuit of a doctorate in linguistics at the University of Pennsylvania gave a returned Indian Fulbrighter a background for employing effective teaching methods in India. As a faculty member at Andhra University in southeast India in the Department of Telugu, a language of southern India, the young Ph.D. from America was pleased that at the University of Pennsylvania he had "received excellent training in articulatory phonetics, field methods, descriptive techniques for studying foreign language and much about the methods employed in comparative philology."

In 1960 the Head of the Department of Education at the D.A.V. College at Kanpur in Uttar Pradesh employed the most up-to-date educational techniques possible in his college. The unit and credit system, independent study for credit, frequent examinations, teacher training course, science clubs and the making of scientific apparatus by students were part of his procedures. These things he had learned about at the University of Wisconsin where he had studied under a Fulbright appointment. Equally stimulated was another Indian Fulbrighter who did advanced work at the same university. After his American educational mission, he became a teacher at the Government Higher Secondary Multipurpose School at Mercara in Mysore State. His American courses on guidance, audio-visual education, curriculum planning, human abilities and learning, problems in science teaching, and health education "which I pursued as graduate courses have stood me in very good stead in my professional work when I returned to my post back here."

There is at present a member of the Faculty of Law at the University of Delhi who studied at the University of Michigan with the assistance of a Fulbright travel grant. He found his experience, as he reported it, "profitable both professionally and personally. In view of the growing importance of commercial law in general and company law in particular, I have no doubt whatsoever that my advanced study and training at Michigan [will be] of great benefit to me and my country in times to come."

In paving the way for research and publication among the Indo-American participants once their tenures are completed, the Fulbright program has promoted creative scholarship. As a result, new knowledge has come to light as long-run consequences of the educational fermentation.

An American Fulbright student of economics who worked at the Bombay School of Economics made a study of the Indian entrepreneurship system in medium-scale industry. What he found out about economic changes during India's shift from old-fashioned to more modern types of small industry is instructive. Here was an ex-diamond merchant presently

manufacturing fountain pens with foreign technical assistance. A jeweler whose ancestors for generations had been skilled craftsmen was now manufacturing railway car couplings and water tanks. An owner-manager of a plant which was turning out nuts and bolts was discovered to be an ex-*raja*. Finding it impossible to make a decent living as a school teacher, an Indian turned successfully to building truck bodies. Here was a study which threw light on the origin and development of India's several small industries which one day might grow into giants. This study led to a doctorate at Columbia University in New York, to a teaching post at Georgetown University in Washington, D. C. and to publication.

With Fulbright support, an Indian geographer pursued advanced study at the University of Indiana. What he already knew and what more he learned in the United States about applied geography, he proceeded to use in his native land. This geographer carried on field work during an extended stay in Nepal. In the process he climbed over the mountainous Himalayan terrain for a total distance equivalent to about twenty ascents of Mt. Everest. He collected enough facts about Nepal to make possible the publication in June, 1960, of a book entitled, *Nepal: A Physical and Cultural Geography*. Research that he did in his native state of Bihar, after his period of American study, is the basis of a projected publication for 1961 of a work under the title of *The Chota Nagpur Industrial District: The Chief Heavy Industrial Area of South Asia*. Educational by-products derived from this Fulbright grant are evidenced from his own words:

The training in research techniques received in the U.S. has been of considerable benefit to me in my professional research and teaching at Patna University, and has contributed greatly in the success of my field research in Nepal, India and other parts of South Asia.

Largely on the basis of on-the-spot research in India in political science, at Delhi University, an American Fulbrighter was able to earn a Ph.D. at Princeton University in 1955, to become a faculty member at Princeton University and later

on at the University of Chicago, and eventually to publish a book entitled *Party Politics in India*.

A professor of the Pacific School of Religion in Berkeley, California, who under Fulbright auspices had studied religious archaeology at the Indian Museum in Calcutta was enabled to revise the second edition of his important study, *The Archaeology of World Religion*. In addition he wrote a perceptive popular book, *India Today*. His recent novel, *Wanderer Upon the Earth*, also has roots in India.

Thanks to his researches in India under a Fulbright assignment, an American political scientist gathered data for the publication in 1956 of *New India's Rivers*, describing the present developments in control of India's waterways. Of this work the reviewer for *Thought* in a fall issue of 1956 wrote that although the work was prepared by an American, "the book reads as if it was written by an Indian who loves his country."

The experience of living and working in India at the School of Social Sciences, Gujarat University and at the Delhi Branch of the Indian Statistical Institute, was not only "enormously broadening" to an American Fulbrighter, but it also helped him to finish his book on India, *Mixed Enterprise and Western Business*, which came off the press after the completion of the author's fellowship. Research in education at Madras University as an American Fulbrighter prepared the way for the Director of Guidance and Counselling at St. John's University, Collegeville, Minnesota, to prepare a book on *Education in India*, an analysis of that controversial and highly important phase of India's culture.

As an American Fulbright exchange student assigned to Nagpur University in Central India, a young political scientist devoted his energies to a study of the life and thought of Prime Minister Jawaharlal Nehru. Thanks to his Fulbright opportunity, he was able to consult a great many manuscripts, talk with knowledgeable officials, visit the places of importance to his subject, and confer with Nehru himself. The radial result of all this was the publication in 1958 of *Nehru and Democracy* based upon his doctoral study completed at the University of Pennsylvania in 1956.

A statement by an American physiologist who under Fulbright auspices had lectured at the School of Medicine at the

University of Lucknow, tells in part of the expanding influence of Indo-American educational exchange :

It has been gratifying to learn that my presence in India stirred up some interest in physiological research in an area which was completely quiescent on my arrival. I refer to the studies of gastro-intestinal function. A young man at Lady Hardinge (Hospital) . . . used some techniques I taught him in his research for the D. Phil. from Calcutta. Only a couple of months ago a professor of physiology in Japan whom I never met, wrote to me concerning details of some of our research technique.

India's most distinguished ornithologist was supported in part by Fulbright assistance when he was affiliated with the Peabody Museum of Natural History, Yale University. In association with Professor S. Dillon Ripley of Yale, also a Fulbright alumnus, he worked on an exhaustive manual of Indian birds. The completed five volumes along with other publications by this expert already in print, form an exhaustive study. In connection with his investigations he also secured material at the American Museum of Natural History, New York; the Smithsonian Institution, Washington; the Museum of Natural History, Chicago and the Museum of Vertebrate Zoology, Ann Arbor, Michigan.

With a deep interest in the life of Dr. Annie Besant, an American Fulbright researcher from Northwestern University came to India to conduct extensive investigations. In pursuit of data, he traveled widely throughout the sub-continent. He lived in cities where his subject had lived. In the library of the Theosophical Society at Madras, in which city Annie Besant had been so active for so long, he read all the available manuscripts. He talked with the people in India who had known her. His research resulted in an exhaustive biography, in two volumes, to be published by the University of Chicago Press in 1960: *The First Five Lives of Annie Besant*, and *The Last Four Lives of Annie Besant*. The two are to be boxed and published in a large, beautifully printed, and illustrated edition under the title *The Nine Strange Lives of Annie Besant*. The review in the *New York Times* in the summer of 1960 read in part that the author

... is far from being her first biographer, but he gives promise of being her best. He has organized his material with admirable skill. He has made us keenly aware of the many radical and reform groups that seethed in England during the last quarter of the nineteenth century and the effect they had on his subject's life and mental evolution. This excellent biographer's second volume should be looked forward to with keenest interest.

Of course the Foundation does not claim credit for this and other research and publications of its grantees. It is simply that the Fulbright program opened the doors, helped pay the bills, and lent the encouragement and impulse which lasted beyond the actual duration of the grants. It was not everything, but it was a lot. Only a very few titles of the books by Fulbright grantees have been mentioned in the last few paragraphs. On file at the Foundation headquarters in New Delhi are copies of a great many more articles and books by both Indian and American Fulbrighters.

Fulbright influence was evident in the development of the program on avian biology at the Maharaja Sayajirao University of Baroda, which has come to receive international recognition. The prime mover in the initiation and implementation of the avian program, the first of its kind in India, was the head of the department who had been an Indian Fulbright/Smith-Mundt student of ornithology at the University of Pennsylvania.

Because of a Fulbright travel grant a young Indian physicist was able to do advanced work at the Bartol Research Foundation, Swarthmore, Pennsylvania. In his report to the Foundation after the completion of his educational mission in the United States, he stated that he not only earned a Ph.D. at Aligarh Muslim University in Uttar Pradesh, but also on the basis of his research in America, he "could set up a Nuclear Physics Laboratory at Aligarh." With justifiable pride, he stated that Aligarh Muslim University was one of the two universities in all India which had a nuclear particle accelerator.

The Head of the Isotope Division of the Cancer Institute in Madras did advanced research in biochemistry with Fulbright support at the Oak Ridge Institute of Nuclear Studies in Tennessee. His American experience enabled him, he reported

. . . to build up one of the best isotope laboratories in India, and to inaugurate the large scale, internal use of radio isotopes in therapy. One of the research projects in my laboratory, for which the Department of Atomic Energy, Government of India, has recently made a grant-in-aid, has its origin partly in U.S.A. Considering the fact that just one year has been spent in the U.S.A. probably the best use has been made of the study abroad.

Contributory in the long run to the possibility of fundamental research in experimental botany and plant-tissue culture was the Fulbright/Smith-Mundt support that went to an Indian for study in botany at the University of Michigan. In India the returned Fulbrighter put his newly gained knowledge and technique to work. He was able to build up a school of botanical research which showed the influence of his American experience, first at Delhi University and later at the Sardar Vallabhbhai Vidyapeeth at Anand, Gujarat.

The continuing labor of Fulbright ex-grantees has not been limited to Indian campuses, but has spread further afield. A few examples will suffice to illustrate what has taken place. Specifically assigned to study audio-visual education at Ohio State University with Fulbright assistance, an Indian educator on his return to his own country at first resumed teaching in the school from which he had come. In 1957 came his opportunity. He was called upon by the National Christian Council of India to assume the post of Field Director of audio-visual education for church leaders throughout the subcontinent. "I was qualified to do this," states his report, "because of my training in Ohio State University where I took a Master's degree in audio-visual education."

So enthusiastic over what he learned about rural sociology at Iowa State College was an Indian Fulbright student that he could scarcely wait to put some of his ideas to work in his own country. He has had ample opportunity to fulfill his

dreams, and he has fulfilled many of them in association with others who also had social vision. As principal of the Agricultural Institute at Katpadi, Madras State, he has successfully fostered several important rural ventures looking in practical terms to a better life. Three hundred and thirty acres of land are given over to experimental and demonstration work in the raising of poultry, pigs, and cattle and in grafting and scientific treatment of plants. To improve public health, social education, and scientific agriculture, especially among young people, a vigorous program of extension work is in operation. In the school there are over two hundred children of ages five through sixteen and in the orphanage more than sixty children. Although the Agricultural Institute is under the administration of and gets support from the Madras Diocese of the Church of South India and from the World Neighbors Inc., United States of America, it receives Government of India grants to help the program along. The enthusiasm, the justifiable pride, and the burgeoning hopes of the principal stem from many sources. Among them is the Fulbright program whose creative inspiration has spread out into this Agricultural Institute.

In the general area of the professions both in India and in the United States, scores of Fulbright grantees have experienced an elevation of professional status. It has happened frequently within the Indo-American Fulbright family that the educational experience has acted as a selective agency resulting in improved social status.

Steadily promoted from 1954 after his Fulbright-supported study in applied entomology at Cornell University in Ithaca, New York, until he became Storage Adviser of the Central Warehouse Corporation of the Government of India, a Fulbright alumnus stated that his promotions were "a recognition of my training in U.S.A."

Made personnel manager of the British Drug Houses (India) Private Ltd., a one-time Fulbright student of industrial relations at Syracuse University, New York, wrote to the Foundation, "This promotion, I must say, was entirely due to my added knowledge and experience gained as a result of a year's

study in the United States, thanks to the Fulbright Exchange Program."

An American Fulbright exchange student who studied journalism at Punjab University had this to say about his rise in the profession :

. . . My Fulbright year completely changed the course of my professional career. As a result of my time in India, I have been able to specialize as a foreign affairs reporter for my newspaper, the *Chicago American*. I have served as a correspondent in the Middle East, Europe, and Cuba. My salary also has increased as a result of my new background and I feel I am just beginning to reap the benefits.

An American Fulbright student of economics at Delhi University took an increasing responsibility as a member of the Indian Project of the Center for International Studies at the Massachusetts Institute of Technology and as a research assistant in the same Center. He held this post because, as he wrote to the Foundation, he "had done research on economic development in India." Subsequently he joined the staff of the Federal Reserve Bank of New York and was recruited to go to Khartoum, Sudan, to help set up a central bank. His experience in India was one factor in his being chosen for the responsible banking assignment in the Sudan. Later he became a member of the Department of Economics at Michigan State University, East Lansing.

Made principal of the Alagappa College of Physical Education in Madras State after completion of a year's study of physical education in Springfield, Massachusetts, the travel for which was financed from Fulbright funds, an Indian later stated that the "professional experiences I had in the States stood me in good stead in developing Alagappa College of Physical Education."

An American Fulbright student of architecture at Baroda University was invited to join the Department of Architecture at the University of California very shortly after the completion of his assignment in India. In his own words, he was "appointed partly as a result of the Fulbright tenure."

“ One year of study in the United States has enabled me to shoulder the full responsibility of the Palamcottah Blind School, one of the oldest and largest blind schools in India, with one hundred and fifty blind boys and girls. The one-year study in America has enabled me to become the Principal of the School. I am the first Indian to be appointed Principal,” reports an Indian educator who with benefit of a Fulbright travel grant studied at the Perkins School for the Blind in Massachusetts.

Among the Indians who have had Fulbright grants in the United States, a few have taken up assignments in other under-developed countries. One is teaching in the Royal Technical College of East Africa. Another who received his Ph.D. (Botany) from Washington State University, worked as a post-doctoral fellow in plant ecology at the University of Saskatchewan, and has now been appointed in the Commonwealth Service as a systematic botanist and ecologist in the Department of Agriculture, Sierra Leone, West Africa, has written, thus :

I am in charge of the herbarium (about 15,000 specimens) and the arboretum . . . Numerous requests from all over the world for botanical specimens are met by me, and I am making special collections to help the Kew Herbarium staff in revising the flora of West Tropical Africa. Since the position here was vacant for nearly seven years before I came, I am, to say the least, busy! . . . One thing which I must state now is that I am very thankful to you for the Fulbright grant which made it possible for me to go to the States. Without visiting the States I would have missed SO MUCH. I hope the student exchange program NEVER comes to an end.

An Indian Fulbrighter who studied agricultural journalism at the University of Wisconsin and is now Divisional Agricultural Officer in Sarawak State, North Borneo, gave an interesting account of his work there, the climate, geography, food crops and culture of the people. He tours the country by jeep, sometimes by launch or a big 75-foot boat manned by many rowers, doing agricultural propaganda. He says :

We have agricultural schools and demonstration farms where we hold three-week courses in special training programs. Often husband and wife come in together and both study. The wife in Sarawak has a large place in agriculture as well as at home. There is more equality between men and women than in India. Our schools are specialized. We take in adults only and give a two-year certificate course and also a short course in agriculture.

This grantee is now principal of the main agricultural school for the colony.

Others are working for the United Nations: one is on the staff of the permanent Indian delegation, one is an economic affairs officer, and one is with the FAO in Benghazi, Libya. In a different category, the associate editor of the *Bangkok World* is a Fulbright alumnus.

In the field of political science, a young Indian teacher from Annamalai University who studied at Yale reports :

I have been here at Wellington for over two months now. The Commonwealth Fellowship Scheme has only been recently established and it provides for a program of exchange of teachers and scholars between Commonwealth countries. I have been offered a Commonwealth Prestige Fellowship, the highest fellowship under the scheme, by the Government of India. I am giving lectures at Victoria University on the growth of nationalism in India and the government and politics of India and Pakistan. I am glad to say that I was the first arrival in New Zealand, and the first Indian to be selected as visiting professor, under this scheme.

What the Indo-American Fulbright men and women did while on assignment can be measured with a fair degree of accuracy. What they did after their tenures were over by way of enriching curriculum content of their educational institutions, improving their teaching methods, venturing upon research, writing books, building up laboratories, undertaking educational field work and winning professional advancement, all as outgrowths of the Fulbright experience, can be described but not measured. But radial effects were abundant even during

the assignment. Fulbright men and women consciously or unconsciously exerted additional influence. In building bridges of understanding between India and the United States, in communicating to friends and associates the nature of their experience in the other country, in enriching the social life and culture of their own countries after their return and in leading a normal family life while they were abroad, they strengthened the program. The American Fulbright professors and students have not interpreted their academic assignment narrowly, but have participated in widely scattered educational and cultural activities. The same applies to the Indian professors in the United States and even to large numbers of Indian students whose heavy burdens of academic work in degree programs necessarily limited their extra-curricular activity. These peripheral activities were sometimes as significant as the major assignment in the interchange of knowledge and understanding.

An example of what once happened at Lucknow University is eloquent of how valuable a Fulbright person may be. On the sudden death of the Indian Dean of the Law Faculty, the other members of the Faculty found in a visiting professor of Law from Yale University a tower of strength and moral support. Several regular members of the Faculty were Yale alumni and they found it natural to turn to the professor from America among them for professional guidance and advice. Under the circumstances the American assumed a special and heavier burden in delivering regular and invitational lectures and in advising with his Lucknow colleagues on research projects, course reorganization, and graduate study.

Equally useful in his assignment and gracious in his influence was an Indian professor of history from the University of Allahabad who with the assistance of a Fulbright travel grant was a visiting lecturer at Beloit College, Wisconsin, and at the University of Virginia, Charlottesville. On his arrival at Beloit, he addressed the College Convocation on "Understanding India," the first of a series of addresses he delivered there. A two-week tour of Western Canada and a week's tour of the western coastal region of the United States enabled him to visit many universities and to address numerous professional groups. At Charlottesville he delivered a series of

eight lectures apart from his regular teaching duties. As a distinguished visitor in the new internal program of the University he addressed the faculties of neighboring colleges, including Sweet Briar College, Hampden Sydney College, Duke University, Radford College and Randolph-Macon College. Attendance at the Asian Studies Conference in Washington, participation in two television shows on India, and the compilation of a book list on India for the university library, which had received \$1,000 to purchase such books, were among his other "beyond the call of duty" activities which contributed to mutual understanding. The reports about this Indian visiting lecturer refer again and again to his warmth of personality, his unfailing courtesy, and extraordinary capacity for friendship.

When an American on a Fulbright grant works and lives with Indian villagers and does so easily without condescension, goodwill is bound to grow. The experiences of an American Fulbright student of sociology who studied social change as seen in a village in transition is to the point. He was associated with the University of Bombay, but he spent most of his time living in the village of Badlapur where he undertook his project. There he became a truly respected member of the community basically because, in the words of his adviser, he had a "remarkable capacity for adaptation." He learned the Marathi language sufficiently well so that he translated a book written about thirty years ago by a retired judge about Badlapur and its social setting. His was not the passive role of a foreign observer for he entered into community projects in the course of which he learned what the villagers felt they needed. They needed latrines and he, along with the local physician and several assistants, worked to meet this need. Also at the request of the villagers, this young Fulbrighter co-operated in an effort to combat an epidemic of Guinea Worms by means of treating the village wells with potassium permanganate. His social acceptance was further strengthened by his showing of U.S.I.S. films on American life, about which there was an intense curiosity. So closely did this American identify himself with the villagers that they permitted him to take movies of many phases of village life, including some ceremonies not ordinarily open to foreigners.

The report of an American Fulbright student of Indian agriculture assigned to Balwant Rajput College, Agra, is illustrative of how intimate living and working can establish close relations between Indians and Americans:

I work in the fields along with the students, carry baskets of manure on my head, plant potatoes on my hands and knees (I cannot squat). Working in the kitchen, washing clothes, cleaning my own latrine are also extremely effective.

The villagers stared at and tagged along with another Fulbrighter who with Indian friends visited a relatively prosperous village outside Lucknow. With pride, the headman's son showed the American how the fodder machine for cutting the stocks worked. Would it be all right, the American asked, if he turned the crank? On receiving permission, he turned the large wheel for some minutes. At first the villagers stared unbelieving. Then one of the men said something in Poorbia, the local dialect, as a smile wreathed his face. Soon a great shout of laughter arose and filled the little shack. "What did he say?" asked the American, fearful lest he was being offensive. "He is simply saying," replied the young man, "an American works for India!" Soon the American got out of breath, because he was not exactly a youngster and then the group trooped noisily outdoors where a snapshot was taken by one of the Indians from Lucknow. But an elderly villager would not permit the picture to be taken before he peered into the camera lens from the front to be sure there was nothing evil in the box that might surprise and hurt the trustful and waiting little company. Warm hearted were the farewells and numerous were the *namastes* when the American Fulbrighter drove away from the village with his Indian friends.

A husband-and-wife team of sociologists holding Fulbright appointments at Annamalai University, south of Madras, was about to leave that particular station. The students wanted to express their gratitude and affection. Here is part of their tribute to the Americans:

Your qualities of strict adherence to duty, politeness and courtesy to others, punctuality in coming to classes, straight-

forwardness in dealing with the students, genial temperament and generous attitude have no doubt left lasting impressions in our hearts.

How an Indian in the United States contributes to the climate of Indo-American goodwill comes out in a recent report from the Dean of Indiana University at Bloomington :

I am taking the liberty of writing to you even though I have not had the pleasure of meeting you because I would like to tell you personally how deeply indebted we feel to you and your university for having made it possible for Professor . . . to be with us for this semester. As you know, Professor . . . held a joint appointment in the Departments of Government and History and gave a course in the field of Indian Government and History. I think I can quite honestly say that I have never seen anyone come to this university and have the amount of impact upon students, faculty and the community that Professor . . . had within such a short space of time. The reaction of students, faculty and community was uniformly favorable, indeed enthusiastic. He combined with great humility and self-effacement a strength of character and intellectual competence which were truly impressive. We greatly regretted seeing Professor . . . leave our campus.

The good impression in the Indian community that a sincere and devoted American Fulbright grantee can make, is exemplified in what an American school teacher in the Home School, Bhavnagar did, when she lived for an entire year in a rather orthodox Hindu household. "She became a daughter in the family and became widely known throughout the somewhat isolated region of Saurashtra near Bombay. She believes that the adjustments and sacrifices she made were well repaid by her close Indian association."

Intangible and imponderable, but nevertheless very real in terms of social psychology, was the many faceted influence for understanding in India that an American Fulbright student assigned to the Jamia Milla Islamia in New Delhi exerted. What did she consider her greatest contribution to India?

Showing that Americans are not all like the stereotyped picture which Indians gather from the cinema—that an American girl could settle down in an Indian village and be happy there, that she was not completely materialistic but had simple tastes and would gladly go on foot to visit remote villages, that she was interested in Indian people and their culture, did not tell them how to do everything with a know-it-all attitude but went to learn from them. I also was glad to be able to answer the question which was asked virtually everywhere, i.e., why does America want war, and explain that America felt the need for self-defence and not for aggression.

The reaching out of a hand was symbolized in heart-to-heart talks between an American Fulbright teacher, who was a staff member in the secondary educational workshops, and Indian teachers. Such exchanges fulfilled a great human need. The warm response which met this American's interest was, in her considered opinion, her greatest contribution to India :

Numerous times a teacher would say, "This is the first time I have had anyone from your country take an interest in what I do and what my problems are." I hope the teachers with whom I worked feel that there is a teacher in the other part of the world who thinks often of them and who has a great interest and sympathy in the work they do. Or perhaps it may be some stimulation to continue an attack on the many problems facing them. Certainly I do not feel that I solved anything for them. But it may have been of help to know that a teacher here also has problems quite similar in nature, different mainly in degree.

Another American staff member of the workshop likewise worked to benefit the Indian teachers and through them the Indian students :

Judging from the response of the students (i.e., teachers) with whom I worked and letters I get from them now, I believe my greatest contributions were in human relations and in building up the teacher's belief in himself and the

concept of teaching as a noble and enjoyable profession when the focus is on the child and the environment is pleasant, attractive, and conducive to learning. I think my efforts in the library and music helped to support this. I note that in all letters I have received from those with whom I worked, there are comments about "the good times we had singing" and how they have taught their students some of the songs. Also they report on ways they have tried to help their children and make the classroom more attractive.

Because of their strategic placement in the educational world, which brought them into touch with a large number of people interested in ideas for the improvement of man's relations to man, many a Fulbright incumbent did things which helped build bridges of understanding between India and the United States.

The Indian Fulbrighter who did advanced work in American literature in general, and on Walt Whitman in particular, at Columbia University, was one of those who contributed to increased Indo-American understanding. This fact is evident in the appraisals of three of his faculty advisers:

What is perhaps most noteworthy is that he is taking a new approach to Whitman, looking at his works through Eastern eyes and finding in his thought most interesting parallels between the philosophy of the East and this vigorous voice out of the West. Such research and study . . . seems to be most fruitful and rewarding, since he is in effect building a bridge between Eastern and Western thought.

and

It has recently been my privilege to read a study by the Indian scholar . . . dealing with basic problems of the imagination and referring in particular to the writings of Walt Whitman. I find his work both unusual and important. He possesses, I believe, a remarkable grasp of some of the cultural and spiritual issues facing the world today and in which India and the United States have special concern. He rightly finds Walt Whitman a central figure in these speculations. His studies have much value in the

interpretation of that poet. But they extend well beyond the usual scope of literary and aesthetic criticism and have, I think, a comprehensive significance. They are timely in representing a new and fruitful approach between Eastern and Western thought. [He] writes with great eloquence and a deep understanding.

and

I am strongly convinced that [his] interpretation of Whitman in light of these parallels will prove of great value both to American students of Whitman and to Indian readers, who will find this approach the best one for understanding Whitman.

In the extraordinary position of teaching simultaneously in a Negro and in a white university in a southern city of the United States, an Indian, who was a Fulbright lecturer in philosophy, was able to evaluate the racial situation and to act as a link between the two groups. She discovered that each side misunderstood the other:

I noticed [that] both Negroes and the whites are very anxious to know about each other [and] particularly about India since I would give them the needed facts as I am an Indian. As I was teaching in the two Universities I had the opportunity and privilege of knowing that the rising generation is more democratic and it is aware of America's world leadership and the young people have a natural desire to be friendly with all. The white students are particularly aware of the Negro problem and they are ready to do all they can to redress the grievances of the Negroes. One concrete example: I asked my philosophy students . . . whether they would like Negro students to be admitted in their institution. They said that in the beginning of the session they were given a questionnaire by the College where one of the columns was, to my surprise, the same question as I had asked and the entire University of about five thousand or so answered "Yes" except three students. (In this . . . poll the law school was not included.) This I told both the Negro students and professors and they

were indeed happy. An Indian lecturer could be sort of a liaison officer as far as this problem went in the South.

Another phase of the Negro problem in the southern part of the United States was lucidly explained by an American Fulbright student in India who hailed from Florida. Like most if not all Americans he was asked about the color situation in his country. He did not yield to the temptation to minimize it or to reply that India has its problems of discrimination too—including that of color. What he did he put into these words in one of his reports:

As a Southerner, I like to think that I provided Indians with some realistic notions of the problems our southern states face as well as to set before them a man from the South who was not prejudiced.

An Indian teacher from Patiala, Punjab, who under Fulbright/Smith-Mundt auspices participated in orientation sessions in Kansas, experienced a surprise. Four of those in the group were from India, three from Pakistan. Among the American staff members there was some anxiety; the Indians and Pakistanis, it was feared, would not pull together and might even get into a fight. The fear quickly vanished. The seven attended classes together and mingled with one another in perfect trust. At the end of the program, a combined Indo-Pakistan dinner of chicken curry and rice was given to which the American educators came. In keeping with the real Fulbright spirit, the Indian teacher wrote home to the Foundation:

There is no program which has more potential than this to create world understanding, mutual goodwill and peace amongst nations. This program brought home to us that people all over the world are the same and aspire for peace.

Because they were in one way or another involved in education, because, therefore, most of them loved to write or talk or both, and because practically every single Fulbright incumbent has had deeply moving adventures while on assignment, returned grantees are fond of discussing their experiences.

To family members, friends, students, group audiences, radio listeners, and readers they report extensively on their experience abroad. The words are endless, the enthusiasm immense. Out of all this particular expression of Fulbright radiation, both during and after assignment, Indo-American mutual understanding grows. Communication pushes back barriers of ignorance and misunderstanding between the two countries.

The listeners who have heard about India in America and about America in India through lectures for non-student audiences by returned Fulbright men and women have amounted to well over 1,000,000. This astronomical statistic has been arrived at as follows. There have been over thirteen hundred Indo-American Fulbright incumbents in the decade. By actual count made from the reports of two hundred and four participants, 3,770 speeches were made either about India or the United States after their return and beyond the classroom. This averages out to slightly more than eighteen lectures per returnee. Apply the average per person to the total number of Fulbright persons and the result is over 25,000 lectures during the decade. If one assumes that the average lecture audience was forty in number, this means that over 1,000,000 persons listened, willingly or unwillingly. Now assuming that each listener said something about what he had heard in the lecture to someone else, the "listening quotient" from Fulbright Indo-American educational exchange reaches a still greater magnitude.

Just how many television viewer-listeners and how many radio listeners have heard about India from returned Fulbright persons it is, of course, impossible to guess. But their numbers have clearly been legion. In 1956, for example, a thirteen weeks' television course on various aspects of India's life and culture went out over stations in New York, sponsored by the State University Teachers College of New Paltz, New York. Two Fulbright alumni were featured as speakers, the one expounding on early developments in the history of India and the other dealing with India's place in the world today. The Indian Ambassador, Mr. G. L. Mehta, appeared on the concluding day of the series.

International in its reach was a radio program in late 1959 conducted by a professor of history at Northeastern University who had been Fulbright lecturer at Andhra University on the east coast of India. The interpretation of the country which he entitled "Snapshots of India" was broadcast by the Voice of America. His words were heard in over forty countries. Like his associates, he was a cultural ambassador in communicating his concept of India to untold numbers of listeners.

Without ever stepping foot outside their own country the students of the junior high schools of Milwaukee, Wisconsin, and of many other cities in the mid-West have seen several movies on India as made by a Fulbrighter to India. These were made by an American student of anthropology at the University of Lucknow, who was on the staff of the Milwaukee Public Museum. He prepared several documentaries "and one commercial movie . . . on India, designed for junior high school students, which is the result of the pictures taken during [my] Fulbright grant period."

Another American Fulbright scholar, professor of Asian Studies at Claremont Graduate School in California, acted as Educational Collaborator for the Coronet Instructional Film Organization. Under his supervision, three sound-color films dealing with Indian history were prepared. In one, Prime Minister Jawaharlal Nehru appeared as an outstanding figure of the period of British rule to the time of Independence in 1947. How many thousands upon thousands saw these films, none could tell. But this can be said: each one who saw the films was experiencing, whether he knew it or not, the radial influence of the Fulbright educational exchange program between India and the United States.

How many people in and far beyond India and the United States looked at an article on Indian crafts in the July-August 1959 issue of the American magazine *Craft Horizons*, it is impossible to state. Those who did, however, were indirectly affected by the Fulbright educational influence. In that publication, there appeared a long and beautifully illustrated article on India's crafts primarily but not completely the work of a New York craftsman and photo-journalist. As a Fulbrighter his project was to study and photograph Indian craft objects. He traveled all over India seeking out every manner of craft

object, which he skilfully photographed. His experiences remind one of a wandering minstrel, for he knew how to win people to his side. The villagers and town dwellers flocked about him wherever he went. And it was no wonder. He knew enough of the local languages to converse somewhat with the common people who almost invariably are openly, frankly, and unabashedly curious about strangers, particularly from the West. To set up favorable conditions for getting photo shots of the craft work, he played what he called "my Bangalore magician's violin," the technical name of which is *sarangi*, a type of Indian stringed instrument. This peripatetic Fulbrighter had a particular gift for dealing with the people of India; he could make them laugh. All these "props," as it were, made it easy for him to take pictures of the craft objects.

From his collection of over a thousand pictures of ceramics, trays, rings, nose-pieces, ear-rings, necklaces, anklets, saris, stoles, wedding garments, inlaid tables, etc., some appeared in the *Craft Horizons* article. The Fulbright flavor was all the more marked because another member of the "family," a student of textile design assigned to Baroda University, prepared the section on color. Fittingly enough, the copy was dedicated to UNESCO and one of its major projects on "Mutual appreciation of Eastern and Western Cultural Values."

When an Indian zoologist from Wilson College in Bombay went to the University of Chicago to undertake advanced work with a Fulbright travel award, he little dreamed that as a consequence of his passage to America the art life of his native country would benefit. Although his project was the study of microscopic anatomy, morphology and histogenesis of blood and connective tissues, he found time for creative activity apart from science. Avidly interested in theater work, the zoologist and his Indian wife became deeply involved in the work being done on a high professional level at Chicago's Goodman Memorial Theater. The wife herself had done advanced theater work in London. She was permitted by the head of the School of Theater Arts of the Art Institute of Chicago to attend classes as an observer. As a consequence,

she gained valuable additional experience in acting, make-up, direction and back-stage technique. To the delight of all, she produced some scenes from "The Little Clay Cart," one of the oldest, if not the oldest, of Hindu dramas. Her husband shared these interests and the two dreamed up plans for producing children's plays once they were back in India. The dreams came true. Herewith in part is a report of the zoologist theater-loving Fulbrighter :

But most important of all is that my wife and I have started a children's theater [the name is Little Theater — *Balrang-bhoomi*] in Bombay and this is the outcome of our studies at the Goodman Memorial Theater, Chicago. This is the only institution which stages full-length Marathi plays for children in India. You have to see the joyous and smiling faces of the young audience and their reactions to know the values of this pioneer work. And all this was possible because of our visit to the States. We both get deep satisfaction in making children laugh. Their spontaneous response and active sideline participation in the play as the drama unfolds, their gay, innocent, totally unsophisticated laughter have gladdened our hearts whenever we staged our plays.

In the city and suburbs of Bombay, Poona and Nasik, the children flocked to see the legends and stories of India come to life on the stage. The work of this devoted couple and their associates, has been given official recognition by the State Government of Maharashtra.

In the kingdom of Nepal and in the lounge room of the Foundation headquarters at 17 Curzon Road there are tangible, three dimensional evidences of how the Fulbright educational impulses range far and near in art life. The first is in the form of models for the building of the new University of Nepal. The architect had been an American Fulbright student at Delhi Polytechnic. Stated the Foundation in a report to Washington : " It was his year in India as a Fulbright student that prepared him for this work, for it was during this time that he developed architecturally in this area." In the lounge of the Foundation is a portrait bust of Prime Minister Nehru done not by a professional sculptor but by an American

Fulbright lecturer. He came to India to contribute to the program at the Y.M.C.A. College of Physical Education at Madras. This he did and more. Skilled at sculpture and moved by the appearance of Prime Minister Nehru as a dynamic symbol of modern India, he made three bronze portrait busts. One of them, conventional and realistic in form, is at the Foundation headquarters. One of the other two, both impressionistic in style, was presented by the Board of Directors to Mr. Nehru in the Conference Room of the Ministry of External Affairs building in New Delhi. The second was presented to Senator Fulbright in the presence of the sculptor himself and of the Board of Directors at a luncheon meeting in the Foundation lounge. It is presently in the residence of the Senator in the United States. These heads, like any form of really effective art, intensify and communicate experience.

As he journeyed to America for the express purpose of undertaking advanced study in English literature and language at City College in New York, an Indian Fulbrighter never dreamed or imagined that he would become important in the production of a musical on Broadway. Yet that is precisely what happened. The show, *Christine*, based on the book *My Indian Family* by Hilda Werhner, was in need of a speech coach. What more natural than that a member of the staff should call on the local Indian Consulate requesting a recommendation for some one to work with the cast? Knowing Indian Fulbright personnel in their area, the Indian officials selected the visiting lecturer at City College, who in India was Head of the Department of English at Sydenham College in Bombay. He attended the rehearsals and worked with the cast on their accents to make them sound authentic. It was a two-way educational deal, for the Indian guest was surprised that the producers of the show would go to so much trouble to be sure it was correct in detail. "*Christine*," said the Indian educator, "is a jolly good thing and a splendid dance sequence that captures the atmosphere of India during the festival of Diwali — the festival of lights."

The wives and children of grantees furnish their full share of radiation. Because family is so central a social fact in Indian

society, despite some recent change in the joint-family system brought about by growing urbanization and industrial mechanization, and because many Indian people hold ideas about American family life derived from Hollywood movies, American Fulbright families in India are always objects of interested scrutiny. Fortunately, numerous American wives as well as families at large have made distinctly favorable impressions.

In 1952 a restaurant known as the Annapoorna Cafeteria was opened in Allahabad. At very reasonable prices, it served pure food built around menus offering a balanced diet. It was a spotless eating place. The draperies and the entire decor were Indian in design and material. In the recognition that restaurants of this type could fulfill a specific need of persons who wanted to eat good, clean, scientifically prepared food, the Indian National Food Council for Women had initiated the venture in Allahabad as elsewhere in India. Among the women of the community who worked very hard to make this pioneer project succeed was the wife of a visiting Fulbright professor at the University of Allahabad.

This Fulbright wife who worked in the cafeteria on a voluntary basis was not alone in unconsciously exemplifying the good things of American womanhood in distant lands. Another Fulbright wife worked two days a week voluntarily with a medical team, dedicating one day to visiting the village homes of the ill and the second to service in a village maternity hospital. Each week throughout her husband's Fulbright tenure in India, another American woman helped out in a medical clinic, operated by a Methodist Mission. A former fashion designer, married to a Fulbright professor "became very much interested in Indian arts, and worked with several of the Kashmiri merchants to modernize their ideas for foreign customers." She also "taught sewing and English at Seva Samajam Orphanage [in Madras], made all new dresses for the girls and gave them a big party. My husband and I also 'adopted' a child . . . as foster parents . . . I was born and raised in Germany and I am very grateful to the Fulbright Foundation for giving me the opportunity to experience India in this way." To some it might seem a small thing, yet it was symbolic of creative interests among so many American wives in general that the wife of a Fulbright teacher in India got

several faculty members where her husband was stationed to take an interest in bird study. Together the little group, numbering less than a dozen, consulted the best available books, expanded their knowledge, sharpened their powers of observation on and off their "watches," and reported their findings to each other.

Of the numerous wives in the Fulbright scheme of things in India who did voluntary teaching, including managing and instructing in a nursery school, one in particular conveys the flavor of the positive influence exerted :

My personal contribution was my daily classes, working with no equipment, no library, no salary, but with a group of young men who made me feel that every word I uttered was a pearl of wisdom. The daily walk to school, the dozens of children eagerly awaiting me every day with their shouts of "Namaste, Auntie Memsahib," the shining eyes of the students, the respect, almost adoration that was given . . . , the plea to continue classes past the allotted hour ; the green earth after the monsoon ; the striving for cleanliness evident among the people. These things came to me as thoroughly enjoyed.

That a happy, devoted, and unselfish American family in India under the exchange system is a social force enriching the community and consciously or unconsciously overcoming misconceptions in India about American family life, is one of the firm convictions of the Foundation. American families with children are worth their weight in gold when the families live up to the best in America's ideals. Not a few American families have done so and in so doing have indirectly, and without contrivance, furthered the objectives of the Fulbright Indo-American program. A mother in an American Fulbright family located in Allahabad felt that her greatest contribution to India was in showing "our many friends and acquaintances that a *very* typical American family is hospitable, democratic, and interested in others while being devoted to each of its members . . ."

Because so many press releases on divorce rates, juvenile delinquency, and "blackboard jungles" have given a mis-

leading picture of what American family life is really like in general, an American Fulbright lecturer and his wife at the University of Mysore, Mysore City, "attempted to . . . show the strength of many family relationships within our own family group to our friends." In the desire to express a social fact of significance within and beyond the Fulbright educational family, an American lecturer in political science stationed at Baroda University reported the following to the Foundation: "The Indians we met were surprised to find an American family (not divorced) with children much like their own, and who have a family life, are economical, and are not drunkards." A letter from an Indian who had been a Fulbright guest professor at the University of Wisconsin, in praise of an American Fulbright research professor and his family at Visva-Bharati University in West Bengal read in part:

A good American family placed within a small Indian community but quietly functioning in its own ways, creates [a] much better impression and much more of cordiality and goodwill than the more vocal and self-conscious representatives.

It is to be deplored that only a few Indian wives have been able to accompany their husbands as Fulbright professors to the United States. The chief obstacle is finance, along with the strict exchange control by the Reserve Bank of India. In those cases where the families were able to go, the wives and children had a great impact on the American community.

It is clear that the Fulbright program was more than an end in itself. Rather its psychological and social accompaniments reached out in all directions. The family, as well as the grantee, shed light on the darkness of ignorance and misunderstanding between the two countries in their immediate environment. And this was only the beginning of a continuing devotion to the enlargement of goodwill, as well as knowledge, in Indo-American human relations.

headaches and their cures



THE Fulbright pattern of educational exchange between India and the United States has not always been a bed of roses, either for those who administered it or for those who as grantees undertook to follow its design. It is not claimed, on the other hand, that it has been a bed of nails. Perhaps the best figure of speech would be that the Indo-American Fulbright operation has involved headaches. Not fatal headaches, not migraines, but headaches all the same. Some were cured as the system grew and its administrators learned as they went along. Some were forestalled by preventive action. Others have persisted.

The first problem of every organization is money, and for the Foundation how to make long-range plans in a world of financial insecurity was a headache. Because of the peculiar financing of the Fulbright program, the difficulty was two-fold, rupee and dollar. The original source of funds, the rupees payable by India to the United States Treasury for surplus war materials, would eventually run out — as they did run out in some other countries. Or as did happen, the agreement between India and the United States under which these rupees were allocated to the Foundation would not be continuously renewed in time. The first allocation of rupees, at the rate of \$400,000 a year, lasted until 1955. In 1954 the agreement should have been extended. But, due to delays in negotiating the new agreement, the Foundation faced the year 1955-1956 with no new money. With the surplus that had accumulated from previous years, a skeleton program was carried forward while the Foundation contemplated the sad picture of its possible liquidation. By the end of 1956 a one-year reprieve was in sight and the Government of India made a payment in the amount of \$400,000 for the Educational Exchange Program. Not until February, 1959, was the budget of the program regularized through a revised Executive Agreement, and until that year the Foundation received its payments on a year to year basis. By the time the revised Agreement was signed, the repayments under the Surplus Agricultural Products Act (PL 480) became a secondary source of funds for the Educational Exchange Program and the annual rupee budget of the Foundation was increased to \$600,000. Even then, in spite of the large amount of PL 480 rupees available, and the recognised advantage of long-run planning, only a three-year Fulbright program was assured by the new agreement.

The other part of the funds are dollars appropriated by the United States Congress for the educational exchange program of the Department of State, some of which are allocated for Indo-American exchanges. The Foundation has no legal claim to dollar funds and yet its dollar needs must be met from this appropriation. No satisfactory international educational program can be carried on in rupees alone, or in lira or baht or yen. Every exchange at least requires expenditures for administration in the United States. Even if American Fulbright

grantees in India did not cost a single American dollar, how is the other half of the exchange to operate? The Foundation can pay only the travel in rupees. The typical annual salary of a young college instructor in India is about \$1,000 a year. How is he to save enough to finance himself for post-graduate study in an American university? He must from some source receive dollar assistance.

Although the needed dollars are always in short supply, the Department of State from its limited appropriation and American universities through tuition and maintenance scholarships, have enabled the Foundation to send a number of Indians to study or teach in the United States.

The Foundation has another kind of perplexity in connection with the timing of its operations. Take, for instance, the schedule which must be observed for Indians applying for Fulbright travel grants to the United States. These Indian candidates apply directly to American universities for scholarships, fellowships, and assistantships. Decisions by the American institutions of higher learning as to such awards and appointments usually are not made known until April, and often later; thus in most cases an Indian applicant can receive the good news of favorable action only by the end of the first week in April. Then he must move swiftly if he is to be eligible for travel assistance to and from the United States under the exchange program. The Foundation has set the closing date as late as practicable but early enough to insure that the whole process of selection will be completed in time for the Indian student to be on the American campus in September. First, applications must be considered by a regional selection committee which also conducts personal interviews and general knowledge and scholastic aptitude tests. Then there is further screening by the National Selection Committee. All of this is a time consuming process. Multiply one candidate by the hundreds that seek Fulbright travel grants in the spring of each year and one can realize how hard, how hectically, Fulbright officials in India have to work to meet the deadline for despatching the chosen applications to Washington. This April deadline is determined by the requirements of the

operations remaining to be carried out by the Institute of International Education, the Department of State, and the Board of Foreign Scholarships so that news of the awards may reach India by the first of July.

When the Board of Foreign Scholarships approves the candidates and the Department of State flashes the word to 17 Curzon Road, July 1st is often past. When the candidate receives the glad tidings from the Foundation he must make haste although he will have begun his preparations in anticipation of the award. He must get leave from his employer, arrange his affairs including the care of his family, secure passport and visas, get medical clearance, pack, and arrive in Bombay by early August for orientation and ship-embarkation for "passage to America." The tensions work up to a climax; occasionally the documents are not completed in time and the forlorn student is left, as it were, standing on the dock.

What happened in the summer of 1953 to a group selected in the autumn preceding and due to be in the United States for an orientation program by the end of July, illustrates the anxieties that can and do arise as to timing. Forty-four Indians who had been finally selected by the Board of Foreign Scholarships, gathered at Bombay for sailing on the second of July. In some instances, where there had been withdrawals and alternates, the choices had been announced only a week previously. Helpful Consuls in the regions permitted grantees in their areas to secure their visas in Bombay if their grant authorizations arrived. Three of the would-be passengers were not able to secure medical clearance at the last minute. So only forty-one sailed leaving three deeply disappointed Indians ashore.* Tensions, pressures and hectic days are a normal part of the selection process.

* One might wonder why a physical examination should be postponed until the names of successful candidates are announced. It should be pointed out that a physical examination of the type required by the American Embassy and Consulates in India costs Rs. 100, the equivalent of over \$20 in American currency. This is a large sum of money, especially for Indians in educational circles. The Foundation officials hesitate to require candidates to make such a heavy outlay until their selection is confirmed. A query might also be made as to why, since time is so short, the Indians should not use airplanes. The answer is not primarily that air passage would prove more costly but rather that the long sea voyage provides a gradual

On the American side, also, the Fulbright professors experience stress and strain when they do not receive their final official notifications of appointment early enough. There have been professors who did not receive their notices until late May or early June when there had been last minute withdrawals and replacements. Here again, difficulties caused by timing arise. The American Fulbrighter must make many academic, financial, and transportation arrangements quickly. In recent years he has been expected also to go to Washington for a few days of orientation prior to departure. Too many Americans leave in haste. So brief is the period of transition between appointment and arrival that a great many American Fulbrighters must use air passage, although they frequently send their families by sea to reduce expense. Almost invariably they arrive after the Indian universities have started the year's work in June or July. This may turn out to be a difficult academic situation for a newcomer. A counterbalancing factor is that by arriving in August he has escaped the suffocating heat of early summer, the maximum temperature having plunged in northern India from the neighbourhood of 115°F to a nice, cool 95°F, or so; the monsoon season refreshes and revives the parched earth, which takes on its new annual mantle of green.

Similarly the American students have sometimes received their awards on the very eve of sailing, making adequate preparations impossible.

Under these conditions of timing, the Director and her associates undoubtedly consider it a lovely sight as the United States-bound ship with its Indian Fulbrighters pulls away from the Bombay pier westward into the Arabian Sea. Equally relaxing must be the sight of an American Fulbrighter after he receives his final directions at 17 Curzon Road or in Bombay departing for the airport or railroad station *en route* to his Indian host institution.

Although the Foundation, if it can be personified, is not like a tightrope walker, yet like a practitioner of that difficult art, orientation to the West and enables the Indians to have group experience together before their American educational adventure.

it must give heed not only to timing, but also to balancing. There are a great many requests from Indian educational institutions for American lecturers, yet the supply of the right type of American Fulbrighters is often inadequate, and in any case only a few are provided for in the budget. To handle this imbalance requires tact and imagination, for requests must be met wherever and whenever possible, yet when expectations cannot be fulfilled hope must be deferred, without killing confidence. In the placing of available American personnel, care must be exercised. India's universities, small as well as large, rural as well as urban, and in each of the geographical areas, all have to be considered and justly treated in assignments. Should an available American educator, if there is only one at hand in a given field, go to a university that wants to pioneer in his subject and needs American Fulbright co-operation before the Indian educators themselves conduct the course of study? Or should he assume duties at a university which has already launched upon his field and where he might be happier and gain more for himself?

But this is a smaller aspect of the over-all problem of balance, which requires that all types of grantees — professors, students and school teachers; Indian and American — find their proper relation to the whole to assure the greatest end-product. This, however, can never be an ideal balance because it is subject to dollar limitations. In all of this, the Foundation has many concerns. Should research scholars be favored because they may push out the borders of knowledge, or should visiting professors get preference because of the contribution they may make to the international understanding of the students, both in the foreign country and later in their own university? The desires of various groups and the demands of different subjects in India's educational life cannot be ignored in the educational co-operation which it is the business of the Foundation to promote. A great many of the Indians carrying out work in the Fulbright program in America will, on their return to their native country, build on and improve what the Americans in India have started, and this must be a concern of Foundation officials in their necessary work of choosing and advising.

Once the best balance possible is struck and the assignments are made, other factors have to be held in equilibrium. One is the need to see to it that the American professors that work in the Indian universities are neither over-utilized nor under-utilized in their professional capacities. Occasionally the former happens, due to the excessive zeal of the American or to the eager desire of university officials to make the most of what they temporarily have. More frequently the latter happens, when through kindness the Indian administrators assign light loads lest they burden their guests; or as has happened, the visitor himself is a shirker. Then the Foundation must do its best to correct the situation.

In addition to the major problems of selection—how to secure the right number of the best qualified people—there are small irritants. Many candidates apply even though they are clearly ineligible by the published rules. Again and again, applications are submitted after the deadline date and have to be rejected. When apparently all selections are finished and in order, withdrawals even at the last moment take place, sometimes for unavoidable reasons. The unexpected always has to be expected. A sense of surprise sometimes arises among Foundation officials when, for example, an American makes exorbitant demands as a condition of his advent to India, or an Indian hesitates to accept his scholarship because he does not approve of the American university to which the Institute of International Education has assigned him. Understandably, young college instructors may bridle if they are classified as “students” even if they want a study grant. Understandably too, some senior educators are reluctant to put in applications for a Fulbright award thinking they might not gain the appointment and hence might lose face with their colleagues.

No matter how high their standards, how careful their screening, how assiduous their efforts, the Fulbright authorities in the Indo-American exchange system, both in the United States and India, cannot and do not have a perfect record in choosing those who will turn out to be good Fulbrighters. Even to determine who in the Fulbright family has been a great success, a mild success, a mediocrity, or a failure, involves

judgments. And since one person's evaluation of the degree to which Fulbright ideals are achieved or not achieved will not be another's, the business of judging who is the success and who the failure is a ticklish one. The fact remains that most observers agree that the selection processes do produce some bad fruit, though it may be surprising that so few serious misfits get into the Fulbright family. The definition of "misfits" itself will differ. Are those that grumble, or wish they were back home, or those that write angry letters to their senators about real or imagined grievances to be called misfits? Or is the key the academic contribution? The most serious misfits are those who for some reason other than health return voluntarily, or involuntarily, to their homes before completing the contemplated period of the grant. All these circumstances give rise to distress.

The records reveal that only about one per cent out of the thirteen hundred or more participants of the decade were such extreme misfits. Yet that tiny per cent caused grief in the House of Fulbright.

Despite a tremendously widespread desire among Indians to pursue advanced studies in the United States and despite the rewarding experiences which the overwhelming majority of them had in America, many Indian Fulbrighters also experienced some difficulty at first in getting used to their new environment.

To adjust to new physical surroundings was the first difficulty. Practically all the newcomers were unaccustomed to the really cold winter in parts of America. That so many wrote home to India about the low temperatures and sent pictures of themselves heavily clothed as they stood in deep snow testifies to a sense of novelty, if not real suffering, as to weather conditions. Food was another problem; most of it, at first, seemed tasteless. Again and again, reports came in to Fulbright headquarters as to how shocked the Indians were at the waste of food and the size of garbage accumulations. Accustomed as most of them were to a quieter, less mechanized life in their homeland, many found the unending lines of automobiles, and the noise and rush all about them upsetting to their equilibrium. No Indian collapsed in the face of America's dynamism. But few if any escaped its impact.

In social life, too, there were things that were not easy to take in stride. There had to be a swift learning of the American currency system. A considerable number felt that the stipends made available were not large enough to free them from anxiety. Some found discrimination against colored people widespread and extremely distasteful. While practically all found the American people in general very friendly and helpful, many remarked that they found it difficult to make deep and profound friendships. One Indian put it this way, "everyone is friendly—but it is hard to have a friend." With all the goodwill in the world, wrote an Indian studying chemistry in a great western university of the United States, some groups do not realize the significance of an exchange program. They start influencing the foreign students to get deep into their own activities without considering what the interests of the visitor are. The very speech of the Americans was not easy to comprehend. Better educated than most Indians and hence better versed in the English tongue, the Fulbrighters to the United States at first were baffled by what they often called "American English." When it came to communicating with American young ladies, the Indian students found themselves floundering. The sincerely friendly attitude of the American girls was utterly baffling. They are wonderful creatures, one reported, but the conventional Hindu mind suffers from extreme mental disturbance "with or without" their association. The scanty clothing of the fair sex was breath-taking and in connection with this social phenomenon one Indian quoted Gilbert K. Chesterton's remark about "nothing whatsoever wheresoever." Even when a married Indian student brought his wife with him, an arrangement which few could afford because of the heavy financial outlay, the pressure of surroundings could be disturbing.

Loneliness for wife and family, who had to be left at home in India, gnawed at numerous Indian Fulbrighters in the United States. Even after his wife joined him at Purdue University where he was working for a master's degree in education, an Indian student said, "We have a three year old daughter. She has been left behind in India, for we could not afford to bring her and take care of her, both of us being students. We miss her very much." The reverse reaction is shown in the

following sentiment, "one advantage of going without [my] family was [the] possibility of mobility and flexibility in making programs. The second advantage was that most of the family worries were left at home in India to be managed by my wife."

Not the easiest situation that the educated Indians had to confront in the United States were widely held but erroneous ideas about India. Just how do the Indian magicians manage the rope trick? Do the poisonous snakes ever invade the cities or do they abound only in the villages? Is it true that tigers range the streets of towns and cities? Such commonly asked questions were persistent sources of embarrassment to Indian students.

There are numerous opinions held even by educated Americans that Indians are sensitive about and which invoke defensive responses. Defensiveness necessarily occasions tension. Topics that some Indian Fulbrighters feel tender about are caste, Communism, poverty, India's non-alignment policy and student indiscipline. Positively irritating are such uninformed western opinions, occasionally expressed, as "Indians are basically inferior," "India is an undesirable place to live in," "India is too divided to form a nation," "India's social structure is undemocratic, inhuman, unenlightened," and "Indian population increase is a threat to the world; soon they will embark upon an exploitative imperialism of their own." Sometimes it seems to the Indian Fulbrighter in America as if it is impossible to convey a correct image of India.

The ways of American academic life are often perplexing to the Indians, as graduates from universities which despite recent changes still bear the moulding influence of the British. The Indian Fulbrighter had no experience in many of the ways that characterize American higher education. General education is an almost brand new concept and procedure to the newcomer. Most Indians have had no experience with the self-contained course unit, course grades, student participation in the classroom, the seminar system, objective examinations, the way in which a program of study is selected, and the emphasis upon independent thinking. The laboratory equipment seems enormously complex to the Indian newcomer.

Time restrictions on finishing examinations is an additional anxiety as is the unannounced quiz. The camaraderie between professor and student often seems incredible. And surprise upon surprise, students, even the young ladies, smoke on the campus and sometimes in classroom, while the free and easy association between the young men and young women is beyond belief. With time, of course, these strange academic ways become less and less astonishing. But like so many features of American life, they cause a cultural shock from which recovery comes only after a painful interlude of adjustment.

No matter how much the great majority of American Fulbright visitors come to love and savor India, an equally large number find many things hard to experience on taking up their Indian assignments. In the physical aspects of the environment there are things to contend with, the like of which is seldom seen in the United States. Take bad weather alone. Fortunately, the tenure period, normally running from around August to May, is such that the suffocating temperatures of May, June, and July, which in north India sometimes soar above 115°F, are avoided. Even so, arrival in August, involves adjustment to temperatures frequently above 95°F, day after day for at least two months and sometimes more. It is a humid heat, too, which makes the sense of enervation the worse. With only a short period of transition there begin in mid-November in north India, several months when the temperature at night drops into the forties. In spite of sunny days, it is during this time that Americans may be most uncomfortable because Indian homes are without central heating. It is true that electric heaters are available, but a tremendous number of houses have not as yet been equipped with power lines adequate for heat loads. So the Fulbrighter, like other Western people in north India, is apt to "roast" in summer and shiver in winter. Many an American shares the stated opinion of a Fulbright associate who when asked his first impressions on India when he disembarked at Calcutta replied, "The weather was unsuitable. Besides, there were too many people."

Of course the Fulbright neophyte has heard of the monsoon rains, but they have to be experienced to be believed. It seems

as if someone had opened an immense faucet in the sky and then forgot to turn it off. At first, the monsoons are a joy, for the parched earth seems to drink and spring to life, the air is full of bird-song, and the bullock drivers, the sweepers, and the workers in their fields are heard to sing. But as the days of downpour become weeks the novelty wears off. Water seeps into the walls, walking becomes an adventure in avoiding muddy pools, clothes get mildewed, and spirits sag. Then sometimes far away America is thought of with longing.

Linked to heat and dampness are the insects which, until one learns to cope with them with sprays and other forms of protection, may become an almost unbearable torment. In the smaller cities and in the towns and villages, the insect situation becomes a major headache. Ants, flies, roaches, wasps, blister bugs, and mosquitoes, swarm. Especially alarming to the newcomers are the mosquitoes, for they always have a nagging fear that they will be bitten by the malaria-bearing *Anopheles* despite the tremendously successful control that in recent years has been introduced. At the outset, the house lizard may seem like a loathsome little creature, but with time he becomes popular with the Fulbrighters as a devourer of insects.

It is in the prevailing Indian social situations that the Americans so often experience their greatest cultural shock. They almost universally recoil from the poverty that is seen everywhere. In cities large and small and particularly in railroad stations, bazaars, temples, and shrines, beggars, many of them crippled, abound. It is heart-rending for the newcomers to see the running sores of lepers, sightless eyes, the legless and armless, and obviously maimed children. The neophyte cannot know in his naturally sympathetic responses of how much the Government of India has done to ameliorate this situation and of how much in many instances begging is a racket.

The Fulbright novice is more often than not aghast when he sees open sewage drains or glimpses many people doing toilet duty right out in the open. To some Americans, it is positively shocking to see poor men, women, and children sleeping by night on the sidewalks or in railroad stations. It is astounding to behold work habits, for human muscle rather

than simple machinery, much less power-driven machinery, is the chief reliance for energy. Who exerts the muscle power does not seem to matter; hence the Fulbrighter sees children pulling heavy loads or women breaking rocks or carrying heavy loads up ladders and along scaffolding on construction jobs.

The Fulbrighter to India confronts a host of what he often considers inconveniences. Electric refrigerators are exceedingly scarce, posing a problem of food preservation, and giving rise to a situation neatly expressed by an American researcher to the effect that, "... a wife who cannot get along without a refrigerator should probably remain in the U.S." There is the perpetual worry about water and milk which it is always best to boil for the prescribed twenty minutes. In response to a query as to what was the greatest practical problem or difficulty in India, an American replied, "getting boiled water and pure food during my village tour and sojourn. It was almost impossible to get water that was really boiled and food that flies had not danced all over." While this statement applies to an exceptional situation, food is a persistent source of anxiety to those not accustomed to Indian ways. While most or at least a great many cooks are skillful, honest and thoroughly reliable, it is essential, and it comes as a surprise to many American Fulbrighters that this is so, that one should, in the words of one report to Fulbright headquarters in New Delhi, "Beware of the cook!" One disgruntled Fulbrighter felt cross about the domestics in his house and reported, "our servants were irritatingly undependable and stole from us more than we approved of."

Lesser things that discommode the Fulbright beginner, particularly during the early weeks of his sojourn, are numerous. The flush toilets in many places often do not flush. The laundryman has been known to use unsatisfactory cleaners in the wash water which will cause an itch from the laundered clothing. To the American novice Indian style beds seem hard and pillows often small and thin or altogether wanting. Automobiles cannot be brought from America, nor are they easily available in India even if the Fulbright stipend were such as to permit their purchase. Telephones are rare save in the cities and even these not as universal as in the West. The crowding

and pushing that takes place in post offices, banks, railroad stations, and government offices tend to annoy the American. When the Fulbright beginner goes to the Foreigners' Registration or Income Tax Offices, for instance, he learns at first hand what Shakespeare meant about "the law's delay."

Probably the greatest single anxiety of the Fulbrighters coming to India has to do with health. From time to time most do have digestive upsets. Some few are careless, some few are overly health conscious. The great majority learn to live with the health problem and many find that they not only do not fall ill, but that they enjoy better health in India than in the United States. After an initial period of some perplexity, the typical Fulbrighter learns to use precaution, not to worry unduly, to avoid hypochondria, and to keep well. The words of two American Fulbrighters seem apt on this issue. One urged "and for heavens sake don't give the Indians the impression that Americans are a nation of pilltakers," while the other advised "do not bring the local drug store and medicine chest."

Understandable is the opinion of one American Fulbrighter to India that his biggest headache was a lack of confidence that the food and water and milk were all right, that the mail would go through, that "processes were proceeding." The following sentiment as to American Fulbright anxieties in India was rugged and well-balanced: "I can think of no great physical or practical problem in India that rivals the physical and practical problems of suburban living in metropolitan Los Angeles." Most eloquent of all in putting into correct perspective the infringement of India's culture on the Fulbright neophytes is the fact that almost one hundred per cent of the American Fulbright grantees, when their terms near the end or when once they are back in the United States, want to return for more, headaches or no headaches.

There was one particular anxiety to which the American academicians were already accustomed and which they brought with them to India. That was finance. But though financial worry was a companion of long standing, its particular form was somewhat unique in India. By and large, the rupee

allowance was sufficient to make possible a reasonably comfortable type of living. Since round-trip transportation costs are also paid for the participant, and a dependent's allowance and a reasonable amount for incidental expenses incurred in connection with their projects are made available by the Foundation, most researchers and lecturers had few or no worries as to maintenance costs. There were even a few good managers among the Americans who, as far as their income in India was concerned, felt almost "rupee happy." This, however, does not mean a lifting of financial worries. The American Fulbrighters had, first of all, the cost of transportation of their dependents. And in addition they had numerous expenses at home: mortgage, insurance, retirement payments, education of college children, and what was the most unreasonable, payment in dollars on rupee income. (Since 1956 the Office of Internal Revenue has accepted income-tax on Fulbright stipends in rupees.) For meeting these expenses the teachers and visiting lecturers were given a dollar supplement by the Department of State varying between \$500 and \$1,500. Research scholars and students were not given this supplement. The round-trip to India, as one of the farthest reaches of the Fulbright program from Washington, D.C., costs a lot of money. Many Fulbright professors who lived economically, even stinting themselves for the purpose, were able to save the return steamer passage for one or several family members, a tourist-class passage costing about \$600. But many others could not do this either because of temperament or because they were living in more expensive places. The result was that throughout the decade many of the senior Fulbright men and women were short on funds to meet their total expenditure for the nine months. It must be confessed that this sometimes included some fancy purchases in India and several weeks in Europe on the way home. About half could make up for this insufficiency of income by sabbatical pay from their own colleges, the authorities of which frequently felt that since a Fulbright appointment reflected educational credit on their institution, financial assistance should be forthcoming. On the other hand, many universities allow sabbatical leave salary for the researcher but not for one who teaches abroad. The other approximately half either dipped into their financial reserves,

a rare thing for an American professor to have, or they borrowed money. The fact that they were willing to do so is an eloquent testimony to the seriousness of purpose of these professors.

There are two gratifying things to report about this fiscal headache. The Americans did but little moaning about it. Again and again the sentiment was expressed by the older members of the Fulbright family, "It [indebtedness] was worth it." The other good thing to report is that beginning with 1961-1962, Fulbright lecturers and teachers, both Indian and American, will have round-trip costs of one dependent defrayed from Foundation funds. The valiant struggle for this which the Board of Directors waged during the past several years was crowned with success by official rulings from Washington in the summer of 1960. Henceforward it would become easier than it has been to attract top-flight persons to join the Fulbright family in India and lecturers and teachers that come thereafter will find the financial path easier to tread than did the veterans of the first decade.

A serious financial situation confronts the married American students who come to India in the Fulbright program. Naturally, they want to bring their wives, and sometimes their little children, with them. There was no official objection to such an arrangement either in Washington or in New Delhi. In some cases, however, marriage took place only a few days before sailing and the trip to India was the honeymoon. Occasionally the Foundation was not even notified of the change of status. It proved to be more than students could manage to carry out a serious academic project while adjusting to a strange civilization and at the same time to married life. Perhaps rightly, the last came first. But it was a bad investment of Fulbright money and administrative energy, so the Foundation thought since the projects suffered. They urged the view that if, in his application papers on the basis of which he was approved, a student said he was coming single, and subsequently married, his application should be reconsidered since a material fact had changed. The Department of State did not agree. Neither the announcement nor the application, it was pointed out, stated that marital status was a factor in selection or rejection. Private foundations did not hold the

views of the Foundation's Board and to these other foundations, American students could and would turn. The Foundation needed and wanted mature students and the Department of State felt its attitude towards the newly-wed was standing in the way of that worthy desire. The American public would not be able to understand or approve the viewpoint held at 17 Curzon Road. This is an argument that was won in Washington.

All married American students who come under Fulbright auspices, to India with their wives must pay their dependents' outward passage, depositing with the American Express Company in New York an amount to defray their return passage and since they do not receive an allowance for dependents they must also give evidence that they have funds available for their support to the amount of \$100 a month for each dependent for nine months wherewith to defray living costs during the Fulbright tenure. However, this is the sort of regulation which receives only a polite bow. The students do not have the money, they say, but they can get it if they have to. The Fulbright students get along remarkably well on their stipend and there are seldom any complaints.

Like his Fulbright Indian counterpart in the United States, the American Fulbrighter in India is often baffled and sometimes deeply troubled by the unaccustomed aspects of the educational world in which he finds himself. It is not always easy to adjust oneself educationally, though most manage to do it. To an American in India the curricula seem inelastic under the binding influence of the syllabi which list the exact topics and books which must be learned. A course cannot be easily changed, and to introduce a new course requires about two years. The faculties seem overworked and underpaid and, in general do not seem to be receptive to the winds of change. "Stranglehold" is the word best describing the examination system. There is only the final Examination. There are no quizzes, no hour examinations, few if any required term papers, no daily assignment, and little class discussion as criteria for determining a student's growth in knowledge. There is only the final examination and that is "set" more often than not by a professor who does not teach the course and

whose identity is secret. Usually professors do not read the answers of their own students; rather do they read the answers of other professors' students. The tension of examination time on the Indian campus is many times greater than on the American campus.

The general lack of deans of students and of bureaus of measurement, guidance, and counselling seems like an undesirable and alien thing to American Fulbrighters. To Americans, accustomed to the latest equipment, library facilities and science laboratories seem inadequate to the needs of students and teachers of today. The interruptions by the numerous holidays and by student disturbances are baffling and annoying. To quote an extreme case, one teacher in a college related that her weekly class had met only once between October and mid-December. Many Americans on the Indian campus, like many Indians on the American one, have a task of accustoming themselves to new ways before they can begin to work toward the realization of their academic objectives.

It is important to note several encouraging factors which portend a lessening of these strains in academic life. The University Grants Commission has made careful studies of the shortcomings of Indian universities and began in 1958 an ever-increasingly successful reform campaign. What is wrong and what should be done about it, is an almost universal topic of conversation and discussion in academic circles. And in time the recognition and the talk will be realized in action, the beginnings of which by 1960 were noticeable in the field of psychology, guidance, and testing services.

The Indian in the United States is no less baffled by his educational surroundings. The majority of Fulbright grants are in the post-graduate study category and most of the recipients follow a regular course of study in American universities, usually in a degree program. They are quite unaccustomed to the system of credits and credit points, and to the process of registration and selection of courses. The practice of daily or weekly assignments, with preparation and perhaps papers, is completely new and, as they are not always skilled in rapid reading, they spend long hours in the library over these assignments! At first the easy discussion in the classroom may be difficult for one accustomed only to formal lectures. It may

even be difficult to understand the professor's pronunciation. All of these small problems loom large to one who is, for the first time, far from home, and eager to make his mark in the new venture.

Anticipating problems and experiencing them throughout the decade, the Foundation officers have undertaken to arm themselves and those in their charge against what at times seemed like a sea of troubles. One method used almost from the beginning has been the structuring of an orientation system. Before the Indian or the American departs for the land of assignment, or upon his arrival there, and sometimes again before his departure, he is "oriented." What might happen, what has happened, and what should happen are taken into account. Then, perhaps, other things happen that have not been thought of! But without the orientation activities to arm all Indo-American Fulbrighters against contingencies, the headaches might have been worse than they were. They might have been migraines. But the orientation programs have a positive purpose, too, to prepare the ground for the fullest possible achievement.

An Indian has been appointed under the program and is ready to leave his native land. He is to embark in Bombay, but he goes there several days before the ship draws away from the pier. He has already been provided with a booklet entitled *Off to America*. Prepared by Foundation staff members, it conveys information on "Your Grant," "Preparation for Departure," "Travel," "Orientation," "Clothes and Equipment," "Some Useful Suggestions," and "Some Practices and Procedures in American Universities." This literature is but the beginning. At Bombay, the neophyte meets may be twenty-five or more Fulbright associates, all eager, all curious, all excited. Calm in the midst of this Fulbright flurry, the Director and one or more staff members answer a flood of questions, listen to those who already have problems, shepherd the voyagers through the planned orientation meetings. More often than not, the sessions take place in the beautifully appointed, air-conditioned U.S.I.S. auditorium. There the new grantees hear talks on education, American customs and

manners, travel, money, politics, and recreation. Film showings include such titles as "Life on the American Campus," and "The Face of Lincoln," who is by all odds the favorite American character among Indians, who think of him in Gandhian terms. On the eve of sailing the Indian Fulbrighter attends departure parties where he meets friends and associates of the Fulbright organization. On board the ship he finds a box of books especially collected to portray American life and to answer questions on India. So off the novice Fulbrighter sails westward to the land of so many educational dreams, somewhat prepared for difficulties which are a part of the rich experience to come.

In the reverse, in the United States, an American begins his orientation experience for India. Promptly comes to hand a book entitled *Fulbright to India* and a collection of articles prepared under the direction of Professor Ithiel de Sola Pool of the Massachusetts Institute of Technology on the many facets of India's culture and civilization that a newcomer in particular should know to help in the necessary and sometimes painful period of adjustment. The first often becomes a Bible as it were, for Fulbright persons in India. The contents certainly cover the law and the gospel and there is virtually no general problem that the American is facing or will face but what is taken up in this compendium. The longer the Fulbrighter to India consults this book, the more he appreciates how much the Foundation officials have aimed at "the sufficiency of the scriptures." In the eleven chapters, the beginner can gain all sorts of guidance. He need not wander in the wilderness, for at hand is the word on travel maintenance allowance, assignment, services, climate, what to bring, customs clearance, health, housing arrangements, money and banking, regulations for foreigners, travelling, social life, holidays and festivals, education in India and miscellaneous things. If the Fulbright initiate is typical, he will not digest its contents thoroughly at once; indeed, there is so much to do in the haste of departure that it is understandable why it is not mastered. But again and again, Foundation officials in response to oral and written questions have replied, "Consult your copy of *Fulbright to India*" and repeatedly at group Fulbright conferences the Director has had to admonish, "Consult your *Fulbright to*

India". This is a book which never satisfies any one completely, a book which the staff revises yearly in the light of experience, but a book without which, both as beginner and veteran, the Fulbrighter to India would often be in great difficulties.

Perhaps not so immediately useful is the other orientation literature that arrives in the mail sometime between appointment and departure. A new Fulbrighter might put this material to one side for future reference, unless he is one of those superhumans who under any and all circumstances does "required reading." The temptation to postpone the study of the Pool material is all the stronger because it arrives in staggered batches. This is by plan, so that the questions that the new Fulbrighter asks himself as the date of departure comes ever closer can be answered by the materials made available. As the newcomer becomes more and more of a veteran in India, the Pool orientation materials are often seen as being more and more valuable.

The new American Fulbrighter must go to Washington for a few days of orientation before setting forth for India. There the newcomer begins to "learn the ropes." He begins to "get the feel" of the system. At the Indian Embassy, Indian people, Indian attire, Indian photographs, Indian furniture, and Indian art are seen mostly for the first time, as a foretaste of the riches to come. The main purpose of this particular orientation is an understanding of the world-wide educational exchange program of which they are a part, and something also of United States' foreign policy. In addition there may be talks with an official at the India desk of the Department of State, who explains the fundamental realities of American foreign policy in South Asia. It is also made clear that Fulbright grantees are private citizens and in no way official representatives of the United States Government. With new friends of the Fulbright family, the initiate goes to U.S. Information Agency headquarters and to the offices of the Board of Foreign Scholarships, the Office of Education, or of the Conference Board of Associated Research Councils, depending upon his or her particular assignment. During the five days or so of orientation, as the program was set up by 1960, the novice under the guidance of the Foreign Service Institute in Washington learns about the administrative machinery of American

foreign affairs, about differing cultural approaches important to those on educational missions abroad, and above all is briefed on the danger of misinterpreting what one sees and hears in a strange land and on the importance of not being misinterpreted. From all this, it is hoped, the Fulbrighter will come to regard himself as a cultural ambassador in the system of Indo-American educational exchange.

Among the Indian Fulbrighters, nearly one-half have some orientation after their arrival in the United States. They do not proceed at once to the university of their assignment, but rather to one of several orientation centres at some college or university. There, for a varying period of a few weeks the new arrival learns about America on the American scene. To what might be called "cultural shock" is added a sense of cultural quickening, for the Indian Fulbrighter is one of a group of about forty who might well originate from as many as twenty different countries. Under the Institute of International Education auspices the Fulbright guest lives with associates who together study and participate in American life. He attends daily lectures and discussions on contemporary American political, economic, social, intellectual, and artistic life. Especially important to most newcomers are the classes in English, but for Indian Fulbrighters the emphasis is upon speech articulation, speed, and intonation as essentials for speaking and comprehending "American English." He often goes into homes to learn at first hand about family life in the new land and to nearby places of historic or contemporary interest. Invariably this arrival orientation is counted as one of the most wonderful of many wonderful experiences in the United States.

Meantime, on the other side of the world, the typical American student newly arrived on the shores of India in July is having his initiation in the Orient. His baptism is brief, for a longer orientation immersion is to take place along with the teachers, researchers, and visiting lecturers in late September at New Delhi. For a few days, however, at the very outset the American student, with his associates, is briefed in the same auditorium in Bombay where the Indians had assembled for a similar purpose. He learns about the Indian university, the role of the foreign student, health, maintenance, food,

clothing and money. If the newcomer has studied *Fulbright to India* diligently, the arrival orientation is not much more than a refresher.

In late September, no longer complete neophytes, all the Fulbrighters of that year go to New Delhi, for the master orientation session of them all. With his Fulbright "family relatives," two weeks of intensive activity are experienced. Partly at the Orientation Centre at the University of Delhi and partly at U.S.I.S. or U.S.E.F.I. headquarters, the American hears lecture after lecture by distinguished persons. The American Ambassador and other officers of the American Embassy, Foundation staff members, and many outstanding Indian scholars speak. The Fulbrighter is almost overwhelmed by the variety and the importance of the subjects that are brought to his attention. In one year alone, i.e. 1960, the following topics were presented with discussion following each: Objectives of Independent India; Villages in India and Community Development; Social Structure in India; Indian Music and Dance; Hinduism; Islam in India; The Religions of the Christians, Parsees, and Sikhs; Mahatma Gandhi; Agricultural Problems in India; Industrial Development in India; Population Growth and Urbanization in India; Indian Foreign Policy; Handicrafts of India; Educational Problems of India; Health Problems of India; Political Issues and Political Parties of India; Language Problems and Regionalism in India; Relations between India and the United States; U.S.I.S. in India; U.S. Technical Cooperation Mission to India; The Wheat Loan, Ford and Rockefeller Programs; The Constitution of India; Indian Universities; Role of the Fulbright Scholar; and Purposes of the Fulbright Program.

The Fulbrighter who sits through all these sessions, however valuable they are, needs surcease from thinking. It is forthcoming. From time to time, movies relevant to the orientation process are shown. Sometimes there is a visit to the home of India's Vice-President, where Dr. Radhakrishnan makes a charming host. He informally talks with his guests asking only in return that they sing for him; Southern spirituals seem to be his favorites. The crowning event of all is the usual visit to the home of the Prime Minister (substituted if necessary by the Conference Room in Ministry of External Affairs) where

for a half hour or so Prime Minister Nehru chats with the Americans and answers their questions. A trip is always arranged to an outlying village to see at first hand how the great majority of India's people live. Into India's past, too, the Fulbrighter dips, when under expert guidance he visits the ruins of the seven successive cities of Delhi. Indian singing, instrumental playing, and dancing are heard and seen by the Fulbrighter. By this time he is beginning to realize the wealth and variety of India's culture.

Of all the social events of the orientation the most colorful, by common consent, is attendance at the Dusserah festivities in Delhi in celebration of Lord Rama, as the divine force of good, triumphing over Ravana, the god of evil. The evening performance by a professional company of *Rama Lila*, a dance drama presenting the ancient story ever fresh in Indian hearts, gives the Americans the perfect opportunity to experience a performance of dance, music, and acting in the best professional manner. Many also go to the more popular celebrations of the last day of the Dusserah holidays when Rama and his devoted brother Lakshmana with their flaming arrows finally destroy Ravana, his son, Meghanad, and his brother, Kumbhakaran. The forty or so Fulbrighters join in the throng of over five lakhs (i.e. 500,000) that in one endless stream makes its way to the Ramlila grounds. It is perhaps the greatest show in India. Hundreds upon hundreds of trucks, each with its images from the old epic, bring the villagers from afar. The President of India makes an appropriate speech to which in the mounting excitement few pay attention. Around the track of the immense *maidan*, which thousands view also from trees and rooftops, wind display floats in which costumed figures enact episodes from the *Ramayana*; bands march with drone instruments which sound not unlike Scottish bagpipes. Fireworks, lighting Delhi's night sky, herald the coming doom of the evil ones. The attack of the good ones on the evil ones grows in intensity and finally to the joyous acclamation of the assembled thousands, the burning arrows strike the gigantic images of the wicked gods who are consumed in flames that lick high into the sky. The most pedestrian thought that the Fulbrighter at orientation can have under these exotic circumstances is that "home was never like this."

To cap it all, the Fulbrighter to India at the end of the orientation events in New Delhi ordinarily takes a trip to Agra. There he beholds the ineffable Taj Mahal, marvels at the sparkling beauty of the Itimad-ud-Daula, which is like a marble jewel box, or wanders in the silent, deserted, almost perfectly preserved precincts of Akbar's palace at Fatehpur Sikri.

It was on the return trip from Agra to New Delhi in 1954 that heavy rains slowed down the bus. Conditions worsened. Outside the capital city at a distance of about twenty miles, fallen trees blocked the way. After several unsuccessful attempts to get the bus around the obstructions, the thirty or so Fulbright men, women, and children disembarked and walked about a mile to the nearest railway station. Through mud, rain, and solid darkness tramped the Fulbright company singing as it went. To the historically minded, this was an event to stir the imagination, for through this very area had swept conquering Moghul invaders from Delhi as the mighty capital of the Indo-Gangetic plain southeastward to establish the new capital at Agra. But now in 1954 it was a little band of American "eggheads," that advanced on the capital. By midnight, victory crowned the Fulbright cause and the band reached New Delhi with bodies unhurt and spirits unimpaired.

One final experience in perspective remains on the schedule of the Fulbright visitor to India. This takes place in the month of March, shortly before the end of the nine months' tenure. To what is known as the "Terminal Conference" goes the participant, already sorrowing somewhat that his educational mission in India is nearly over. Starting in 1958, the pioneer year, the Conference has twice been held at Ootacamund, a hill station in southern India, which was once a refuge under the Madras Presidency for British officialdom in search of relief from the heat blasts of the plains. To reach Ootacamund itself is a memorable experience, almost a symbolic journey for the more imaginative of the Fulbrighters. For it is 7,000 feet and more above the plains and it is reached by car or tiny railway along a breath-taking route. One can see far up, far out, far down. Mountain streams rush down and, after seeming to

threaten to engulf train or car, go plunging on down under trestle or bridge. Through eucalyptus groves, teak forests, and tea plantations move the passengers, growing cooler by the minute as they ascend. Ootacamund itself is a perfect place for a "Terminal Conference," for it seems to be at the end of the world, but pleasantly so, with its fertile soil, its rolling hills, its well kept gardens and tanks, its abundance of flora, its well stocked shops, and its general air of prosperity. There, amidst these almost heavenly surroundings the now-veteran Fulbright people talk things over. They grouse, sometimes carpingly, they make suggestions for improving the program, and they tell of their successes and failures, particularly of the former. At the 1959 Conference, the children had a panel in which they talked about schools, games, teachers, and above all, about food. The remark of remarks in this particular panel was made by a little girl of about five who had been silent throughout until food became the topic of discussion. With a slight lisp because of teeth missing here and there, but with a sense of wonderment mingled with some righteous indignation she pipes up with, "Yeth! and in India, they call cookies bifikits!"

Once the tenures and assignments of its educational charges are completed in India or the United States, the Foundation does not forget its own. Each "graduate" submits a report on and an appraisal of his experience for scrutiny and reflection, wherewith to improve the unfolding program of educational exchange. Visiting the Foundation headquarters when in Delhi and writing to the Foundation office periodically so that the "family" can keep in touch with all the relatives, are among the things that alumni are urged to do. They also are asked to send for the Fulbright library copies of learned articles and books that they have written. The growing accumulation of such publications at Fulbright headquarters is at once a treasury of Fulbright learning and tangible evidence of the program's effectiveness. In 1959 the regional officer of the Bombay area launched upon a program of contacting and if possible conferring with each and every Indian in Bombay who had once been a Fulbrighter to the United States. What

this enterprising officer has discovered to date in her survey as to jobs, effects of the American educational experience, problems that confront the American-educated Indians, and their general attitudes and experiences of a professional nature, constitute a body of valuable information. As the work of this officer and of other regional officers expands in the future, the follow-up program of the Foundation will become ever more effective.

One of the greatest headaches is suffered by some Indian grantees after their return to India. For them the value of the Fulbright program has naturally been judged in part by their personal experiences in their jobs and their success in establishing themselves in respectable and remunerative positions. Perhaps it is human nature to expect too much. That problems have existed for some is undeniable. From time to time, discouraging reports have come to headquarters of difficulties encountered by Indian Fulbright persons on return to India. There has been some opposition to their "Western" ideas in universities and laboratories, governmental officials have sometimes been indifferent, professional jealousies have existed, and some returned Fulbrighters have not received recognition for their American degrees in competing for positions. A very few have not been able either to resume their former posts or find employment to match their American experience and training. These difficulties were more numerous in the early than in the late 1950's. The prospects are that even the relatively small number of these problems that persist will in the future evaporate like dew before the sun. On the other hand it has been somewhat of a headache for the Foundation that a few of its grantees have stayed on in the United States, or have gone back later to good jobs. Other things being equal, it would be a satisfaction to find its alumni in well paying posts anywhere. But things are not equal. India's tremendous development needs cannot be ignored; and it is the philosophy of the Foundation that those who have been subsidized to get training should devote it to India. There is, it must be acknowledged, a paradox when these well trained Indians cannot immediately find work appropriate to their competence. With

many of them it is not so much a matter of money as of modern equipment and organization.

In a collective approach, the better to accomplish its "Follow-up" work, the Foundation twice during the decade has held a round of alumni reunions. One group of meetings in 1953-54 took place respectively in Calcutta, Madras, Bombay, and Delhi. Participants for the two-day sessions paid for living costs save for one or two meals, while the Foundation defrayed transportation costs. At Delhi, the first of the series had a heavy turnout with sixty-one of the ninety-one "graduates" in attendance. The program was an ambitious one, including panels on the interests of the Fulbright veterans, lectures on academic subjects by Fulbright scholars, and a number of social functions, including a meeting with the American Ambassador. The Director was disappointed that there was so much talk about personal problems and so little on how Fulbright alumni could contribute to the educational well being of India. With one major conclusion of the conferences there was no disappointment and no disagreement. That conclusion was that the greatest task which the Fulbright scholar faces on his return to India was not in finding the perfect opportunity for doing what he is highly specialized to do. The biggest challenge was that of discovering how to live a life of maximum possible usefulness in a country going through a period of transition.

After a lapse of four years, a second round of reunions took place in 1957-58. This time there were five regional meetings at Bombay, Delhi, Allahabad, Calcutta, and Vellore, with an over-all attendance of thirty-eight per cent out of the total number of several hundred alumni. There was rejoicing in the House of Fulbright over a distinct change in the psychological climate since the first reunion. This time the "graduates" expressed greater satisfaction with the jobs they were holding. Only four or five of the one hundred and ninety-seven who came were unemployed. While there was still some reported resistance on the Indian campuses to the introduction of new educational values and techniques, there were fewer frustrations for returned Fulbrighters than before. Many reported in their educational centers an increase of equipment wherewith they could employ the skills they had acquired in the United

A TWO-WAY STREET

States. The fruits of Fulbright in India were becoming visible for all to see.

Celebrating ten years of educational exchange between India and the United States, a national reunion of Fulbright alumni took place in New Delhi, November 16th to 19th, 1960. The exceedingly well appointed and acoustically perfect *Vigyan Bhavan* (Conference Hall) near the Parliament building was the scene of the inaugural ceremonies. About a thousand Fulbrighters and well-wishers were present. The Ambassador of the United States, Mr. Ellsworth Bunker, the Prime Minister, Mr. Jawaharlal Nehru, and the Chairman of the Board of Foreign Scholarships, Dean Robert G. Storey were the speakers. They set a tone of thoughtfulness and effective realism about the aims, processes, and influence of the Indo-American Fulbright Exchange Program from the perspective of ten years of growth. The meetings of November 17th, 18th, and 19th were held at Eastern House where nearly three hundred Indian alumni listened to three addresses by Professor Humayun Kabir, Professor N. K. Sidhanta, Vice-Chancellor of Delhi University, and Dr. John T. Reid, Cultural Attaché of the American Embassy. They participated in panel discussions on research, problems of higher education, interaction between Indian and American education, policies of international educational exchange, and the role of the Fulbright Program in India. On the final day, certificates were presented to the Fulbright alumni by Dean Storey, and Dr. Reddick gave a summing-up address. In the closing minutes of the Reunion gifts were presented by the Indian alumni to the Foundation, the U.S.E.F.I. staff, Dean Storey, and Dr. Reddick. In the midst of the gift giving, Dr. Reddick in her inimitable way interrupted twice to make two important statements that she had overlooked in her very able address. The participants arose and sang "Happy Birthday to Us" and had a lovely time over the words "dear us." The commotion, the dust filtering through the bluish light against the many colored walls of the *pandal*, the singing, and the general air of expectancy of great things to come put at least one spectator in mind of the feelings attendant upon the conclusion of a national political convention in the United States.

Partly as consequence of a suggestion made at one of the reunions, the staff at No. 17 Curzon Road, began in 1954 to issue *The Fulbright Newsletter*. It became by 1960 one of the central features of the follow-up program. Issued quarterly, it goes to all Fulbright family members in India and in the United States. Hence about 1,300 alumni can keep in touch with what is going on. The little news-sheet is tastefully gotten up, its restrained masthead adds just the right amount of color, its varied content avoids pattern reporting, and it has a goodly mixture of the academic and the social, the serious and the light.

In following up the alumni, the Foundation has struck upon the device of publishing the *Directory of Fulbright Alumni*. The *Directory* is published annually and includes the name, the university affiliation with the year, and the present address of each "graduate." Its obvious purpose is to facilitate contact among members of the family. The harassed look one sees on the face of the staff member in charge of the *Directory* is due to the difficulty, inescapably experienced, in getting all names spelled correctly, all academic honorifics appropriately included, all addresses kept up-to-date. Designed to assist in curing some of the larger headaches of the Indo-American educational exchange system, it is relatively speaking a little headache itself to manage.

No official connected with the Fulbright program thinks that the Foundation is unique in having perplexities. Nor is there any claim to administrative heroism. By and large, things are not out of joint. When things go awry, it is the business of the Foundation to set them as right as possible. It is an even greater responsibility to prevent, whenever possible, things from going wrong by advance planning and action. It is clear that there are administrative headaches. They hurt at times, but they do not incapacitate. Many of them have lessened while some have vanished, and for the alumni, the perspective of time usually adds a rosy glow.

7

changed horizons*17 Curzon Road*

THE impact of the Fulbright experience upon the participants and their responses to that experience are difficult to identify and measure accurately. What the students, research scholars, and lecturers sincerely state in their applications, monthly and annual reports, and letters, and what is the complete, unbiased and absolute truth of the matter, are not always the same things. Statements of reactions, moreover, have to be studied against

their backgrounds. Those backgrounds inevitably color the reaction. When, for instance, the participant is expressing himself at the time of his arrival in his new environment, his reactions are naturally influenced by his sense of excitement due to the novel surroundings. When the Fulbrighter writes out or speaks forth his feelings during his project participation, he can be motivated by somewhat contradictory emotions. He sometimes gives expression to his worries, anxieties, and complains about the program and he also, even in the same report, states his sense of gratitude for the rich opportunities made available. In both types something more than surface study is essential if there is to be any real understanding of how the program has affected the participants. When, moreover, the experiences of past days in a foreign land are recalled and when they are formulated in writing or speech, nostalgia and romanticism are very apt to lead the participant to report things not as they were, but as his emotions lead him to imagine them.

In spite of all the discounting and qualifying that has to be made, a pattern of reactions is discernible. From the thoughts repeated many times by many people a construct of reactions can be fashioned. It is of many strands, and of more than one dimension in depth. The surface dimension is immediate and superficial and is rooted in the experiences the participant undergoes on and shortly after arrival. Deeper and more lasting is the dimension of reactions that stem from the experiences of the study, research, or teaching during tenure and from the reflections about the participation after return home.

American Fulbrighters to India are immediately conscious of the novelties of their new environment. Arriving characteristically in August they are naturally impressed by the heat which at that time of year is made doubly uncomfortable by high humidity. In December and January, they enjoy the Indian winter of sunshine and flowers.

Health consciousness also looms large in immediate responses; at first there is considerable anxiety among the Americans about the condition of water and food. But with time practically all participants stop worrying and learn how to keep themselves in good health.

Naturally the exotic sights and sounds of India are matters of exciting observation and sometimes almost effusive reporting by the newcomers. The sight of bullocks, camels, cycle-rickshaws, tongas, peacocks, monkeys, turbanned and bearded Sikhs, Hindu holy men with chalked foreheads, Buddhist monks in saffron robes, women clad in multi-colored *saris*, policemen in natty uniforms and turban-like hats topped with upflairs, and bazaars filled with jewelry, fabrics, and metal work, moves most Fulbright neophytes to express their sense of novelty and wonder. So also do the newcomers often react to and express themselves about the sounds of the drivers crying out to the animals, the merchants calling their wares and the singing and playing of the street musicians. Equally noticeable to the Americans are some of the social customs whereby elders and parents are deferred to, sweeping and washing are much in evidence, out-of-doors entertaining, eating, and sleeping are common, and religious festivals, marriages, and funerals are occasions for colorful rituals. Eventually all of these become commonplace.

On the other hand their attitude towards their former American environment changes. They often learn that they can get along very nicely without many of the things deemed necessities in American life. Not a few discovered that they did not have to have in India telephones, refrigerators, laundromats, radio and television. In fact, several found they could be even happier without them. They discovered a simplicity in Indian life which spelled release; release which made possible leisure time for reading, studying a foreign language, learning how to play an Indian musical instrument, or how to spin or weave. This is the way in which a young American botanist on Fulbright assignment to India expressed his new-found sense of freedom in the simplicities of things:

I lived in a small room with sometimes as many as three other fellows so that there was just enough room for all of us to sleep on the floor to be protected during the monsoon. I developed under the conditions a completely different approach to things — what was really necessary and what was not. I of course owned much that was not necessary and

these were stored. This gave me a freedom because I wasn't busy all the time looking after my possessions.

Indian Fulbright men and women to the United States like their counterparts to India find weather consciousness among their immediate reactions. Many times reports and letters speak of how cold and rugged the winters of the northern states are. However, most of them have enjoyed the deep snow and found the winter exhilarating.

Their first reaction is to the speed of American life. The trains, automobiles, and even the pedestrians seem always to move at a break-neck rate. "Rush" is the order of American life to many an Indian guest; rush to class, to home, to store, to office. Henry Adam's observation that American life is usually marked more by action, swift action, than by direction, finds an echo in some Indian Fulbright reports. But they soon learn to admire the speed and efficiency with which Americans work.

The sheer immensities of the American scene also make an initial impression. The skyscrapers, the Grand Canyon, Niagara Falls, the Rockies, and the huge universities are parts of the new environment that Indians frequently remark about.

But American and Indian Fulbrighters alike quickly adjust to the novelties of their new environment. Less and less with the passage of time do reports and letters dwell on the superficial. More and more do they convey deeper and more lasting responses. In the expression of those responses at a deeper level of cognition one can discover the real heart of the Fulbright experience as it impinges upon its participants. Neither the Indians nor the Americans react to their Fulbright experience in simple terms of black and white, bad and good. Responses are mixed in character and complex in nature once the initial excitement of adjustment has been experienced. As one American said:

In the trains at night, I used to wonder if people ever slept. Later I realized many have no place to sleep.

The ride from the Dum Dum airport to Calcutta is of course the most depressing of sights with its line of shanties, open air plumbing and ghastly poverty. However, I was in search

of the real India and was not to be put off by what I consider passing and incidental horror.

Consciousness of India's poverty is not, however, something the American lives down or takes in stride. Most of them, the reports show, think, talk, and worry about it both during and after their assignment in India.

Try as he will the American student, research scholar, or visiting lecturer can neither fully understand nor condone the inefficiency of much in the life of India. The Americans are frequently aghast over what happens or rather, it might better be said, what doesn't happen. Unpunctuality, slow banking processes, crowding in ahead of turn at postal or ticket booths, bureaucratic run-arounds, unfulfilled commitments for promised work, are more than trivial annoyances — they are to the Americans distressing evidences of the need for more discipline if India is to enjoy a greater realization of its potentialities than at present. But further knowledge has added an understanding of the historical reasons for some of these conditions and probably no American Fulbrighter has returned to the United States without having some of his preconceptions about India changed to accord more with reality. The stereotypes are many that he is apt to bring; the corrections are important for international understanding.

The newcomers are apt to think that because of the horrors attendant upon partition, the Muslims and Hindus hate and persecute each other. Many are the Fulbrighters who remark that they have learned to the contrary. It is gratifying, they report, to see how despite some irritations, over 40,000,000 Muslims live side by side with the more numerous Hindus in mutual respect and forbearance.

Conscious of India's struggle for independence from the British, the Fulbright grantee on coming to India characteristically expects to sense hate-the-British sentiments. Later he often expresses his surprise that he does not find it so. Frequently the Americans notice that in many places statues of the British monarchs stand unmolested, while numerous street names of the imperial days are still in use, for example in New Delhi — Curzon, Cornwallis, Wellesley, York, Canning. One American reported that he had found, as he had expected

to, that the Indians had not forgotten British exploitations. But he had learned something he had not anticipated; that the Indians were aware of and grateful for what the British did in establishing and maintaining schools, libraries, hospitals and cultural centers.

Many an American participant has come to India with the idea that India in appearance and economic and social set-up is like ancient Palestine. All the Americans by the end of their tenures know better than that. The reports reveal a sense of surprise as to how modern India is, in so many respects. In the villages where about eighty per cent of the populace lives, it is noticed there are many twentieth-century facilities such as electricity, maternity centers, health clinics, and social centers. To the surprise of some Americans the great cities, like New Delhi, have many of the advantages of the Western metropoli with efficient hospitals, well equipped universities and libraries, musical and theatrical halls, modern railroad stations, and sports arenas.

In fact there is so much that is delightful in India that many an American Fulbrighter comes to love the country and regard it as a second home. Some love India for one reason, some for another. What did you like best in India? One American lecturer replied: "People. They are just plumb lovable. Affectionate, gabby, and always searching for a more effective way to achieve one's duty." It was India's sense of a rich past that made another visiting professor develop a strong attachment for the host country. It was not an antiquarian attitude toward history that he esteemed in India. Rather was it "the persistence of the past into the present with myriad interactions like a landscape changing in sun and shadow and yet remaining substantially the same. The drama of India's struggle, with life so often on all fours, but rising, aspiring, like ascending dust, touched with life." To overcome what amounted to homesickness for India, another America-returned grantee reinvoked her memories by learning to play the recorder. She hoped it sounded like an Indian flute. Each morning, however, she played her records of Indian music while she did her spinning, Indian style. Like all who cherish a culture far-removed in space, the American Fulbright men and women practically to the last person long to return to India one day.

Have you a strong desire to return to India? “ Yes, yes, yes ! ” was one reply typical of the rest.

An emotional identification with and attachment to the host country is also evident in reports from the Indians who have gone to the United States. At times the terms of the favorable image of the United States that comes to view in recorded reactions of the Indians seems somewhat overdrawn. Put the words of generous praise, however, in their proper setting of perspective and motivation and they seem less extravagant. When the Indians state how much they admire the United States for its generosity, friendliness, co-operation, efficiency, “ its bright and cheerful atmosphere,” and its democratic spirit, they are stating their honest convictions. Most Indians feel a sense of gratitude to the Foundation for its part in making possible a rich educational experience and naturally, therefore, they sometimes express themselves in terms of generous emotion. It is not so much that they look at America through rose-colored glasses, although some have, as that most “ loved ” their year in the United States and are full of praise for most of the things they have learned and seen.

But, even if with most Indians, as with most Americans, the overall emotional reaction to their experience of living and working in a foreign land has been a warm response to the people and the country they have come to know, the Indians, also, in their deeper responses to American culture have found aspects that have impressed them unfavorably as well as favorably. Throughout and long after active participation, the Indian grantees are aware of things in their host country that they disliked. While for instance, the Indians are deeply impressed by the friendliness of Americans, they frequently feel that the friendliness does not go deeply below cordiality to genuine and long enduring attachment, that Americans are effusive, “ hail-fellows well-met,” but wish not to establish and maintain deep rooted ties.

Particularly distressing to Indian participants are the discriminations that Negroes experience in restaurants, hotels, cinemas, buses, schools, and recreation centers. How can these social facts be reconciled with the democratic spirit that

pervades so much of the culture of the United States and with the magnificent confessions of the Declaration of Independence and the Bill of Rights in the Constitution? Fulbright participation has brought to many Indians a close view of the dichotomy between some racist feelings on the one hand, and a large measure of democratic political practice and aspiration on the other. The harsh facts of the Negro-white relationship led one Indian Fulbrighter to the opinion that "in America men's minds are not moving as fast as their machines." Nevertheless many have generously recognised the historical basis of race relations and the efforts toward removal of discrimination.

Not a few of the Indians who came to the United States under Fulbright auspices in the early 1950's were shaken by the events of the McCarthy period. They came with admiration for the democratic spirit and institutions of America. With no little dismay they beheld the attempts of some politicians and publicists in the words of one grantee, "to curb and control thinking on international affairs." They found it impossible to see consistency between the Fulbright "way" of reliance on international understanding, international exchange of personnel, and confidence in the free, unhampered processes of education with what they felt was the invocation of distorted images of other countries and the irrational attacks launched on scholars who tried to correct the distortions. However much the Indians felt that the undesirable political climate would not last long and however much they were confident that democratic forces would assert themselves against hysteria, they also felt that no little damage had been done to America at home and abroad.

While aware of the shadows in America as seen through their Fulbright eyes, the Indians commonly react favorably to the universities of their affiliation in the United States. These centers of learning are thought of as islands of light; however, they sometimes are critical of the hectic environment, the lack of time for meditation, and the general spirit of being up and doing that pervades American campuses. Despite this many an Indian has given voice to much the same sentiments as one of their number who wrote, "How refreshing the freedom of the American campus and the friendliness of the teachers."

Typical also was the opinion of another who was encouraged to choose subjects of his own liking and was permitted to audit courses beyond those required for M.A. credit in science.

This enabled me to take full opportunity of the short stay of one year in the States for taking courses which normally would take much longer time. The professors were very kind and understanding, and fortunately we found pleasure in working in the company of one another.

Perhaps one of the surprising aspects of American life that has had the greatest impact on the visiting Fulbrighters has been what is usually referred to as the dignity of labor in the United States. It has been a matter for wonder, and in course of time for admiration, that Americans at all levels of society work and work hard and, in general, look upon any honest job as an honorable one. As a consequence of what they have observed in their host environment, many Indian students themselves have taken to the practice of aiding themselves financially by working during free hours, as well as during vacation periods. One, for instance, worked as an orderly in a hospital for two summers, and during the course of the school year, held part-time jobs as a factory hand and as a salesman. As a waiter, a kitchen helper, a laboratory assistant, a janitor, a cloak room attendant or as a copy boy in a newspaper office many another Indian student has adopted the American concept of self-aid as one quite befitting his status as a university student. Others have sought the needed extra income in more professional capacities as lecturers, dancers, nurses, teachers, and accountants. Regardless of the means chosen, however, the attitude toward work by which the visiting self-helpers have found themselves surrounded has left a profound impression. Even the domestic aspect of the attitude toward labor that Americans accept as a commonplace so impressed one Indian that in response to a very general question as to how he felt he had benefited from his Fulbright appointment to the United States, he wrote:

Another advantage — and this is very real — concerns the dignity of labor which I learned there [U.S.A.] and could

possibly learn *only* there. The fact that both husband and wife have equal responsibility in running the household and that he should lend a helping hand whenever he could, left a deep impression on me and I am all "sold" on the idea. I am also a "do it yourself" fan.

In regard to some of the more durable reactions of Indian Fulbrighters to both the program and the experience of living and carrying on educational pursuits abroad, the findings of a study conducted by the United States Technical Cooperation Mission in 1954 provide some pertinent information. For the study, ninety-two Indians who had, in one capacity or another, been in the United States under the Fulbright educational exchange program were interviewed. Among the respondents, a general feeling prevailed that the program had accomplished much. It had, they felt, made available to India well-trained and numerous personnel. The program created contacts outside India and had great potentialities for contributing to international understanding. The following percentages taken from the report are significant:

Seventytwo per cent of the interviewees found the orientation program satisfactory; 71 per cent found opportunities in India to use the training they had gained in the United States; 95 per cent kept contact with friends in America; 64 per cent made a satisfactory adjustment to Indian conditions on their return. Of the 36 per cent that were dissatisfied, 9 per cent were bitter in their reactions. Fortyseven per cent had an unfavorable image of America before they went there; after their return only 10 per cent of them had an unfavorable image.

The unfavorable image that almost one-half of the Indians held of America before their Fulbright experience is compounded of many elements. Typical preconceptions are that the United States is given to materialism, machine-driven, and dollar-minded. One particular Indian before he taught for a year in the United States under Fulbright auspices, believed that he was coming to a country of wide-spread unhappiness

in marriage, of numerous lynchings, and of anti-social individualism among children and teen-agers.

Once the Indians attain to fullfledged membership in the Fulbright family, many if not most take pains in their letters and reports to state that the United States is not as defective as they had previously thought it to be. They very frequently try to convey to others a more balanced picture of American life than what they themselves had originally held. The distorted image that so many American movies and cheap magazines convey is bemoaned, not because the Indians think that heaven has come to earth in their host country, but rather because they want to convey the truth of the matter.

One Indian for instance, changed his mind about the centrality of materialism in American culture. "Above all," he wrote in response to a Fulbright questionnaire sent out by the Foundation, "the eighty million church membership in the country points to the fact that Americans are not entirely materialistic in their outlook; they are concerned about the soul too." Another Indian participant learned during his American sojourn that, despite reports to the contrary, in the United States there still was equal opportunity for each to exert himself to full capacity for earning and enjoying.

The cryptic remark of Jim, the taxi driver, who drove me from Hotel Chesterton to the New York Airport, still rings in my ears. Speaking of himself and his boss, the owner of a fleet of 50 taxis, he said with all sincerity, "My boss is a big man but we began life in the same way. The only difference between us is that he had the brains and I didn't."

While the reactions of both Indians and Americans are in part disparate responses to the two environments, both the Indians and Americans share some abiding reactions in common. In these are invisible bonds that help make the Indo-American grantees educational relatives of one another in the Fulbright family.

On both sides of the educational exchange program the participants come to see their own country in its strengths and weaknesses in a new and often more accurate way. As a consequence of realizing how hard millions of people in India

have to struggle to earn the bare necessities of life, an American grantee reported that, "it has given me a real appreciation of all the many advantages we have in this country and has strengthened my feelings towards the United States and its political system." Many an Indian Fulbrighter has strengthened his feelings towards his own country from his American experience by seeing India playing a role of central importance in international affairs by exemplifying peaceful co-operation and confidence in non-violence. Others from their American experience have seen in clearer perspective India's need for science and technology wherewith to overcome weaknesses. Then, too, Americans gain new insight into the inadequacies of their own country. In response to questioning, an American wrote :

Although I felt I gained a keen insight in India, it was not until I returned that I realized how [my] values had changed. [I was] greatly shocked at the waste here [U.S.A.] and shocked as to how little the average American knew or cared about the problems of the underdeveloped nations of the world.

•

Indians and Americans alike are asked many questions about their own countries by their hosts. Sometimes to their embarrassment they are regarded as "experts" from abroad. The respondents learn much about their own countries from the nature of the queries and from their own formulation of answers.

The educational immersion of Indians and Americans in the life of their assigned countries gives rise among them to a common and strong desire to strengthen international understanding between India and the United States and among all nations. To see at first hand the work of UNICEF and WHO among the refugees in Calcutta, where thousands live on the sidewalks, brought to an American Fulbright school teacher in India an increased interest in the UN and its agencies. She became more aware of the power of the Press in international affairs. In response to this heightened awareness she noticed during her stay in India that the Press inclined to an anti-American view. On her return to the United States, she

found (the year was 1954) that the Press inclined¹ to an anti-Indian view. In the best Fulbright tradition, she found herself in both countries trying to do an interpretative job. Fulbright grantees in general find that their experiences have intensified their sense of the basic unity of mankind. More than ever, they become aware that human beings everywhere are grappling with the same fundamental problems and are striving towards the same goals, despite the different roads they follow in their philosophy, religion, and traditions. It is a common refrain among the Indo-American students, research scholars, and visiting lecturers that from their experiences they have developed a greater sympathy for and an understanding of the peoples of other nations.

As professional persons the Indo-American Fulbright personnel have responded largely to the stimuli of their experience in terms of gaining new recognitions and improved skills in their chosen fields. For instance, the political scientist who pioneered his subject at Delhi University and who has continued to assist the program of Southeast Asian and Indian studies at the University of Pennsylvania, has written, ". . . it was the Fulbright year which started me on the long road to some understanding of India." A director of nurses at one of India's leading hospitals had gone to the United States for advanced training on a Fulbright travel grant. There she experienced intensified motivation for professional growth in her recognition of the importance of general education for the specialist, and of human values in her arduous profession. Above all, she stated, she ". . . learned to take responsibility." Frequently the exchange school teachers have felt their faith in both the traditional and the progressive principles and procedures in learning strengthened by the opportunities they have had to teach children in the other country. As one teacher put it, ". . . it gave [me] a basis of comparison between Indian and American children." An Indian social worker experienced what she described as "dynamic direction" from her study at one of America's leading professional training centers. Her particular field was community development. That the specific things she learned were not applicable to specific situations in India did not matter. What did matter was that she learned effective methods of using skills. It was

the key to her motivation and the key had opened a door to accomplishment, she felt, in her professional work in India. Again and again, the exchange persons voice their feelings that from their Fulbright study, research, and teaching, their professional interests have assumed a new dimension.

With insight born of experience, Dr. Olive Reddick, in her official report on the Ootacamund Terminal Conference for American grantees of 1959, stated that as a consequence of their experiences in India the participants would never be the same again. The evidence is strong that this is so, too, of the Indian Fulbrighters who went to the United States. So basic is the experience that no sharer in the exchange could fail to undergo some changes in attitudes and values. Many have stated how much and in what ways their philosophy of life, maybe better called their slant on things, has been revaluated and renovated.

Numerous are the Americans who react to their Indian experience by developing a new sense of patience. Somehow they seem to learn that the world does not end if their well-laid plans are not fulfilled today, tomorrow, next week or even next month. If even by then, they are unable to do what they had hoped to, it does not seem to matter as much as it did while they were subject to what they had previously conceived to be inescapable pressures of life in the United States. Even if all did not become serene in spirit, many have developed a willingness to accept those things which they cannot change. It took the headaches as well as the joys of a Fulbright tenure to convince one American student of history how impatient he had been. Through disciplined effort he made what he believed a real improvement while in India and later on in the United States. An American surgeon found that he could face up to so really a corrosive experience as a power failure while he was performing an operation. Assigned in India to lecture on and promote physical education and planned recreation, another American Fulbrighter underwent what he referred to as "self education through self discipline." On his resumption of life in the United States, he discovered he could face things with a sense of equanimity he had not previously known was potentially his. What had been bothersome to him before did not seem to disturb him whatsoever.

Even inter-school and inter-collegiate athletics—and this is going some for a physical education man—seemed immature!

On both sides of the Indo-American educational exchange there has been a marked coming to terms with life among numerous participants. An Indian Fulbright student, for instance, found the meaning of simplicity in the face of complexity when he came to the United States. He sensed that, as far as material things were concerned, he was living in the farthest reach that Western civilization had yet attained. Never had he, or anyone else, been in a more complex environment. Yet he found that in the new surroundings there was the same sublayer of values that underlay his native society. In the United States he discovered the same kind, though different in degrees, of impulses and drives he had seen at work in his own country. Strength and frailty, greatness and pettiness, beauty and ugliness, love and hate were in the cultural underpinnings, he discovered, of the two cultures. It was this discovery which enabled him, he wrote to the Foundation, to look on life with more quiet eyes than had been his normal reaction.

The getting of a new look at people, things, and institutions in the country of Fulbright destination has had a wide-spread effect in developing within numerous participants an understanding and toleration of new, strange ways of doing things. More than one Fulbrighter has found his whole life re-oriented in terms of becoming more objective about his own values as well as about those of other people. Never again could, or would, he look at a problem solely from the point of view either of the United States or of India. Not all guest Americans or guest Indians have agreed with the points of view held or the things done in the host country, but they at the very least have come to understand the "whys" involved in the novel and often disturbing situations. Whoever within the Fulbright family had hitherto been irked by lack of conformity or had been prone to absolutism in values, almost invariably has grown more tolerant of individual differences and idiosyncrasies, less confident of his own opinions, less inclined to make authoritative and dogmatic statements.

Both because of and as an expression of the Fulbright experience in either India or the United States, there has

developed a common feeling of pride among the participants. They believe that because they survived the selection process and won through to a Fulbright responsibility that they are not inferior persons. Common to them or at least to a goodly majority among them has been the conviction that they are associated with something greatly worthwhile. On their return to their own countries, they naturally enjoy the attention they receive. Some, not with a complete sense of self-deprecation, have reported that they are regarded as "experts" on the country where they had lived and worked. Several times the Indo-American Fulbrighters mentioned that they are looked upon by their colleagues with no little envy. All these prestige-building responses often lead to feelings of poise and self-confidence.

Many of the inward experiences Indo-American Fulbright men and women have had in the decade could be said to culminate in a rather vague, but nonetheless real, feeling of self-growth and self-development. Several American Fulbrighters in India have found a sense of peace because in India great value was placed by thoughtful people on developing one's own spiritual maturity rather than on material things. Those who have taught in or studied at the educational workshops several times have suggested that they felt younger and more progressive in their inner being because of the attitude and approach used in the course work. An Indian Fulbright student of business administration in the United States felt that his educational experience had transformed his thinking and his outlook on life. He called it a beginning for the development of his individual self which would one day qualify him to serve the larger interests of the Indian community. Equally stirred inwardly was an American Fulbright lecturer on comparative literature who looked upon his tenure as something which sped his self-education at double pace. An American Fulbright student of law in India felt that his inward self grew in such fashion as to make his perspectives more accurate, his intellectual and physical senses more responsive, his philosophy more mature because they were now supported by new understandings born of his educational experiences abroad. In consequence, he felt that he experienced something like a new-found religion, and a singularly humanistic one.

Many of the forces which have acted from without to create a significant inward response came to focus in these words of an American Fulbrighter to India:

Over the years as . . . a Negro American, I have been a very insignificant individual. But during the last fifteen months, as . . . a Fulbright scholar I suddenly achieved status. The name Fulbright added to mine has been magic! It imposes on me responsibilities and secured for me recognitions both of which help me to become more than I would otherwise be. Being a Fulbright scholar opens doors for me where men and women of all races and varied cultural backgrounds are happy to work with me and grow in an atmosphere of friendship, trust, cooperation and understanding. In my estimation in a very real way the Fulbright Program is fostering the same love principle throughout the world. The doors of schools and homes have been opened to Fulbright scholars of all races and all cultures where they are living and learning in an atmosphere of dignity and mutual respect.

Many of the forces which have originated within to create a significant outward response are expressed in the words of an American Fulbrighter who after her Indian tenure carried on additional advanced study in Great Britain:

The Fulbright spirit is there—helping to look hard work and hard times square in the face for a worthwhile purpose.

In sum, the ways in which being an Indian Fulbright person in the United States or an American Fulbright person in India have affected the individual participants brings into doubt the old Roman adage that “they change their sky, not their spirit, they that travel across the sea.”

8

crystal gazing



WHAT is the future role of the Fulbright Program in India? Has it reached its mature years, ready to enter on respectable and quiescent old age, or is it still a vigorous and growing youth, eagerly making plans for active life? Answers to these questions must in their nature be risky and possibly embarrassing to one who dons the prophet's robes. Educational exchange is not a science, and predictions concerning its future course must be, at the best, informed and affectionate guesses.

In the beginning of the Fulbright Program, everything was geared to its temporary character. As the funds derived from

the sale of surplus properties would certainly come to an end sooner or later, the authorities were not in a position to look toward a long future. Hence rented properties and short-term executive secretaries were the order of the day. In India, at least, this picture has totally changed. The new source of funds, from the sale of surplus agricultural products, is large and expanding, and U.S.E.F.I. has taken on the psychology of permanence. There are signs of new thinking in Washington and the more daring prophet might foretell tremendous changes in the size and role of the Fulbright Program in India. But even a conservative prophet, looking into a smaller crystal ball, has something to say.

If its past and present are any guide, the United States Educational Foundation in India will continue to be a dynamic and developing organism, adapting its activities and objectives to new needs. For example, we have seen the rapid expansion of Asian and specifically Indian studies in American colleges and universities. As the need for well-trained instructors for these new courses grows, the Foundation will be called upon more and more to provide opportunities for training and research in India for American professors of Indian studies. Travel grants for qualified Indian visiting professors and lecturers working in the United States will doubtless also be in greater demand.

Already there is concrete evidence of activity generated by this growth of American academic interest in India. One of the Foundation's new projects, planned for the summer of 1961, is a scheme for holding summer schools in India for American public school teachers of world history, and for teachers of undergraduates in small colleges. Support from PL 480 funds will enable the Foundation to organize a teaching staff of Indian professors and defray travel costs for American participants. During a six or seven week session at two strategically located Indian universities, the American pedagogues will, according to present plans, undertake intensive study of India's culture and civilization. This adds a new dimension to the Fulbright Program, it being the first time that short-term grants on a large scale have been given. What additional projects directed at the same objectives, will swim into ken beyond this new one now in the making, only the future will

reveal. Short-term grants for groups of Indian professors also are being planned for the first time. With enlarged finances, many new opportunities and needs can receive consideration.

Likewise, the growth of American studies in Indian universities, hardly less than phenomenal in the last ten years, is likely to continue at an accelerated rate. Just as the Foundation has in the past played a decisive role in this growth, its future concern with assuring a solid place for the study of the United States in Indian institutions will be strong and useful. It is probable that increasing emphasis will fall on the preparation of competent Indian professors for the new courses. The studied intent of Foundation officials to have course work once started by American Fulbright lecturers in India continued and taken over by Indian Fulbrighters returned from special training in America, bids fair to continue and to grow.

In its efforts to give solid foundations for the growth of Indian studies in America, and American studies in India, it may be predicted with considerable assurance, that the Foundation in coming years will have much closer and more organic cooperation with American universities, which may have access to new sources of funds. It can be expected that more and more special and carefully conceived workshops and seminars for specialists in language, history, literature and other fields will be held with the Foundation working closely with American and Indian universities.

In a more general sense, the requests from Indian universities and other institutions of higher learning for American Fulbrighters has steadily grown between 1950 and 1960, and doubtless they will continue to grow. Within the teaching and research area in which American Fulbright lecturers work in India there might well be a notably growing emphasis on physics, vocational guidance, psychiatry, social work, business administration, music and the theater. The other academic areas presently included in the program are not due for any diminution of emphasis; and most of them will probably register, at the very least, a moderate growth.

Indian educators are acutely conscious of many areas of higher education in their country in which changes will be made and new habits and concepts developed. The Reports of the University Grants Commission are pregnant with such

ideas for change and improvement. In this process, it is hoped that American and Indian Fulbright men and women will continue to make their contribution, even more extensive and valuable in the years to come.

Many of the problems which will confront the planners of Indian higher education will be the same that have been fought out in the American universities and the comparison of experiences, the exchange of notes on solutions, will prove beneficial to both nations. American Fulbrighters and the growing numbers of progressive Indian educators already are, and will increasingly continue to be, supporters of more frequent examinations, class discussions, smaller classes, closer teacher-student relationships, less reliance on the lecture system, greater use of primary sources, and more stress on general education. An exciting intellectual adventure is in store. Already the educational ferment is at work. The future gives promise of a tremendous educational effervescence with Indian and American Fulbright personnel playing a prominent part.

If the evidence of experience in other parts of the world is to be trusted, the finest form that education in Indian colleges and universities may take will be no slavish imitation of American or other foreign models, but an intelligent adaptation to the Indian situation of similar experience and developments elsewhere. In this task, the participants of the Fulbright Program, because of its thoroughly bi-national character and its tradition of give-and-take, will be peculiarly suited as advisers and planners.

Implicit, of course, in the above discussion is the assumption that adequate financial support will be forthcoming to meet the arduous and increasingly significant responsibilities which will undoubtedly fall on the Foundation's shoulders.

It needs no financial wizardry to predict that the Foundation will have considerable funds made available to it over the next few years. Naturally, the dollar support, subject as it is to annual appropriation by the United States Congress, may go up and down. But there is considerable evidence that American political leaders are convinced of the soundness and value of international exchange programs, and will offer increased support. Likewise, the dollar support of American universities,

in the form of fellowships and other stipends, will doubtless be maintained at a high level.

The rupee component of the Foundation's budget, generated by India's payments for American agricultural products under PL 480, will—according to all visible portents—be plentiful in the near future, at least. There are already available large accumulated sums for educational purposes, and it is very probable that future agreements between India and the United States will be productive of further sums which may be used for the Foundation's noble aims. At present, there is a legal limitation, written into the Fulbright legislation, which does not allow the use of more than one million dollars each year in one country. Indications now at hand point to the lifting of this limitation. This may lead to wholly unforeseen expansions in the Program.

Equal in importance to speculation concerning the Foundation's financial future, is the question of the quality of future Fulbright grantees, and its necessary corollary, the trends in selection procedures. It may be prophesied that in the near future a comprehensive testing and selection center will be set up in India for the use of American universities and the benefit of Indian students, and further that the new machinery will emerge with the aid of the Foundation.

It can be foreseen that the number of American applicants, both students and professors, will increase in the years to come, as knowledge of India becomes a profession. This will be facilitated by the removal of earlier financial handicaps in the Fulbright Program, particularly the payment of dependents' travel. The beginning already made in this direction, now confined to lecturers and teachers, will be extended to all categories. Especially in the area of research, the program will respond to increased interest. India itself is ever more science conscious, both in the exact and the social sciences. Universities, hospitals, clinics, institutes of statistics are increasing in number in India and are an expanding field for American research scholars. For the eager, pioneer-minded researcher in America of any age, India is a land of opportunity. At the same time the interest of American academic circles in India is intensifying. A steadily growing number of American research scholars will no doubt successfully seek Fulbright roles in

India in the years to come. At the same time the number of Indian scholars wishing to take advantage of educational facilities in the United States will increase.

It is obvious that a good deal of the Program's future success depends on the highly crucial matter of selection and quality. However broad in scope and however well-conceived in theoretical outline, any exchange plan depends in the last analysis on men and women of wide vision, superior intelligence, and outstanding abilities in human understanding.

While the Foundation has reason to be proud of its procedures developed for the orientation of grantees and other assistance in their adjustment to new surroundings, and for the so called follow-up work, refinements and improvements may be expected in the future. Techniques, at present unforeseen, will surely be invented or adapted to meet both familiar and new needs.

As the Fulbright Program in India continues its dynamic development, there is little doubt that certain physical, administrative, and procedural changes will take place. It is almost certain, for example, that larger, more conveniently arranged, and more adequate premises for the Program will be acquired in New Delhi. Since the headquarters are the vital nerve-center of a complex program, it is important that its physical plant be commodious and adequate for its far-reaching activities. No. 17 Curzon Road is simply bursting at the seams as the work steadily expands. Surely none can rightly accuse the present U.S.E.F.I. staff of living and working in a stately and imposing mansion or using program funds for a lavish physical display. When such spartan severity begins to interfere with efficient operation, as was the case by 1960, then steps must be taken to find a new house. The Board of Directors has been busy with this problem for well over a year and its House Committee has been diligently searching for proper premises to purchase, which can be paid for from a surplus so far accumulated.

As for personnel at the U.S.E.F.I. headquarters, if the present operating philosophy prevails, Parkinson's law will, for once,

be inoperative. Although as the Program begins to function in high gear at the million dollar level a slight increase in personnel is likely, there is absolutely no prospect of the development of a top-heavy, cumbersome bureaucracy.

What of the "headaches" described in some detail in another chapter? No one in the Fulbright organization expects that any "magic aspirin" will be produced to make them vanish. It is safe to affirm that any exchange program such as the Fulbright, dealing as it does with varied and often individualistic students and scholars, will never get rid of its minor crises, its problems of living, its occasional misfits. It is even probable that to the old familiar perplexities, there will, in the very nature of the business, be added new ones. In fact, it may be suspected that some U.S.E.F.I. staff members might find life a bit dull, if there were no problems to solve! They need not worry.

Cheering, however, are the expectations that can be justifiably entertained as to the social and educational situations which will confront Fulbright persons in both America and India. Many of the headaches that developed in the decade are traceable to the cultural gulf that separated the two societies. The strangeness of India to the American beginners was so great that adjustment was difficult. India, for better or for worse, is becoming, and undoubtedly will become at an increasing rate, more and more influenced by science and technology. As there are more hospitals, clinics, schools, libraries, automobiles, airplanes, telephones, radios, television sets and all the other dynamic, and sometimes objectionable, features of the electro-nuclear age, the educational exchange will involve fewer temporary strains. On the other hand, the Indians may get used to noise and speed. It is even possible that American life will be less pressure-filled if the universal and inescapable command to "relax or else" comes to realization and if automation brings to America more leisure time for the cultivation of some of the gentle arts that India through the centuries has cultivated so richly.

If this roseate social picture of both America and India should be augmented by the changes in educational processes

in India for which the University Grants Commission of the Government of India is at present (1960) pushing so valiantly and effectively, ground will be better prepared for co-operative progress between American and Indian educators. Nor will the Indian Fulbrighter of the future going to a university in the United States feel as alien as have his predecessors, since he will come from a university where teaching and research have developed along with progressive educational values and procedures. It will also be due in part to the growing consciousness in the United States of the culture of India: its richness in literature and music and philosophy; its central importance in the world situation. Soon, it will no longer be a novelty for American universities to have courses and even entire programs in Asian studies in general and on India in particular.

Despite the prospect of many and serious problems which will face the Foundation in its future voyage, the years ahead are bright with splendid opportunities to serve both India and America in enriching their prospective plans for expansion and development of higher education. In the process mutual awareness of the need for international understanding and co-operation will be heightened. On a more personal plane, the prediction can safely be made that hundreds, perhaps thousands, of Americans and Indians will expand their spiritual horizons through the Fulbright exchange program. The signs are good, the auspices encouraging.

In a world in which both the value of education in itself and the importance of understanding between nations have risen to new heights, educational exchange under a bi-national agreement holds a unique position of opportunity and realization. In such a world, the United States Educational Foundation in India will be looked to for leadership; its role will be of expanded proportions not only in terms of money but in relation to the whole area of education in the United States and in India.

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INDIAN PHILOSOPHY OF EDUCATION

HUMAYUN KABIR

THIS book is a collection of essays and addresses and derives its title from two lectures delivered at the University of Oxford on the Indian Philosophy of Education. Though written at different times and for different audiences, there is an underlying purpose which gives unity to the topics discussed. Professor Kabir's main thesis is that the aim of education is to create the spirit of democracy, scientific enquiry and philosophical toleration. "Modern India", he writes, "is a crucible where old values and new are being transmuted and fused. Education is a catalytic agent which can make this fusion possible without violent upheaval and clash." The role of education, conceived in these terms, is discussed profoundly and convincingly. The book contains not only a survey of contemporary education in India, but also an examination of some of its basic problems which have validity for all peoples and all countries.

SHE WHO RIDES A PEACOCK

MARGARET CORMACK

THIS is an unusual book on a fairly common topic, viz. the state of higher education in India today. Never before has anyone dared to render advice to Saraswati, the Goddess of Learning, to dismount her peacock of academic tradition, look to India's needs in higher education and help her future leaders to understand and construct a new way of life. This is what Dr. Cormack has done in this book.

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